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J.M.J.D.

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OUR LADY OF SORROWS, *by Joan Morris, S.P.*



# DOMINICANA

Vol. XXXIV

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No. 1

## THE REVOLT OF MODERN ART

HILARY KENNY, O.P.



CHRISTOPHER DAWSON has shown that culture is a product of religion, and that a culture will reflect the error or truth, the narrowness or comprehensiveness of the religion. Culture, although produced by religion, will be affected and modified by the economic and social conditions of the times. It is not surprising then that with the coming of Christianity a new culture appeared, and that the new religion should at an early date be reflected in its art.

To the pagan mind of the first century the most significant note of Christianity was its other-worldliness. Never in the history of religion had there been such a strong belief in an after life, and such a willingness to sacrifice the present life to attain that after life.

This Christian emphasis of the spiritual over the material, of the subservience of the body to the soul, was immediately apparent in the art of the early Church. The Hellenistic concept of beauty, essentially naturalistic, was rejected. The cult of the body gave way to the cult of the spirit; the pursuit of beauty to the pursuit of truth. Nowhere in the art of the Catacombs is there to be found beauty for beauty's sake.

### CHRISTIAN ART SPIRITUAL

To the modern eye the art of the early Church and of the Middle Ages, will seem at first sight crude and unskilled. Nurtured as we have been on the art of the Renaissance, whose roots are to be found in pagan Greece, we find it difficult to appreciate or evaluate

Christian art. To do so we must realize that the difference between the two art traditions is not essentially a difference of technical skill, of mastery of perspective, of design, of color or chiarascuro. Many of the artists of the Catacombs, we may be sure, had been pagans and probably had studied under pagan masters. They did not lack skill, rather they deliberately rejected the method and technique of their old masters. As for the Middle Ages, the objection that in losing contact with the Greek world the medieval artist lost the skill to produce naturalistic works will not hold. First of all it is a moot question whether or not the Middle Ages had lost all contact with Greek art. Also, Byzantine art, which is farther removed from the Greek concept of art than is the art of the Middle Ages, was the art of that part of the Christian world located in the Greek sphere of influence. It would be foolish to say that the Byzantine artist had lost contact with the Greek world.

The essential difference between Christian art and the art of the Renaissance and its tradition is a difference of intention, of vision, of concept, and not one of skill or style. Unless we keep this in mind we shall never be able to appreciate Christian art. The Renaissance artist, like his Greek prototype, endeavored to portray physical beauty in all its godlikeness; the medieval artist to capture spiritual beauty in all its Godliness. To attain this objective, an artist like Fra Angelico, living in the 15th century in the first surge of the Renaissance, calmly repudiated the methods of his contemporaries and painted in the seemingly unskilled and archaic manner of the medievalists. To evaluate the art of the Catacombs, of the Middle Ages, of the Italian Primitives and of Fra Angelico—and this is Christian art—we must appraise not with the eye of the body but with the eye of the soul.

#### RENAISSANCE ART NATURALISTIC

The Renaissance artist was satisfied to immortalize in stone and paint the myriad forms of natural beauty. Keats in the closing lines of his "Ode on a Grecian Urn," fittingly enough, sums up his and the renaissance-man's credo:

*Beauty is truth, truth beauty that is all  
Ye know on earth, and all ye need to know.*

The beauty of Keats as also that of Cellini, of Titian, of Raphael, was the beauty of nature. It was essentially sensuous, and when the Renaissance artist sometimes succeeded in penetrating to the inner beauty of things it was because his vision was not yet completely

bounded by the material world; he was still too close to the Ages of Faith for that. That the Renaissance produced great art there is no gainsaying; but it is essentially naturalistic and earthbound. Even the works of Botticelli were inspired more by a poetic and imaginative vision than by a spiritual one. And if we are to judge things by their spiritual content then Renaissance art is inferior to the art of the Christian centuries.

For four hundred years the mainstream of Western art went back to the Renaissance as to its source. It was naturalistic, imitative<sup>1</sup> art, an art of perfection, in contradistinction to the art of the Middle Ages, which had been symbolic, religious, an art of the imperfect. Few of the great painters of Europe rejected the imitative naturalism which had become the traditional form of Western art. El Greco, in the 16th century, and Rembrandt, in the 17th, are probably the greatest painters who did so.

El Greco, the Greek who lived and painted in Spain, is the most Spanish of painters. He has much of the fierce intensity and spiritual vision that are associated with Spain, the land of the great mystics, St. John of the Cross and St. Theresa of Avila. El Greco disregarding fidelity to nature, and with a style that anticipated the best in modern art, succeeded as no other painter had done since Fra Angelico in overcoming the problem of expressing spiritual values in material objective forms. He is closer to the Medievalists and to the Italian Primitives than he is to the Renaissance painters, but like Rembrandt he is outside all schools.

Rembrandt, called by some critics the greatest painter who ever lived, is separated from the Renaissance tradition by the depth of his insight and his repudiation of naturalistic perfection. His paintings have little of the surface beauty of Renaissance art. The palette is meagre (he used only four or five colors), the draughtmanship poor, the figures are blurred and uncomely—e.g., the Christ in *Noli Me Tangere*—but what grasp of character, what unfathomable mystery and discernment is to be found within the frames of these canvasses! The tremendous drama of Shakespeare, the vision of Dante, are to be found here in paint.

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<sup>1</sup> Naturalistic imitation must be distinguished from that imitation which concerns the formal element in art. The former is something to be disparaged for it inevitably ends in a dead realism that is essentially photographic. The imitation which is necessary to art is interpretative and brings to the surface the hidden meaning of things. Maritain describes this imitation as "Resemblance, but a spiritual resemblance." *Art and Scholasticism*. (Charles Scribner Co., New York, 1947) p. 75.

But despite the example of these two great painters traditional art went on its successful, naturalistic way, and, as the desideratum was to reproduce external nature in all her moods and shapes, there came a time when perfection, humanly speaking, was reached. By the 19th century artists began to realize that the legacy of the peerless Italians of the high Renaissance was almost spent, and that fame could no longer be bought with the poor pittance of an imitation that was very often merely copying. Nature was conquered, Beauty was possessed, the Pantheon was filled.

#### REVOLT IN THE 19TH CENTURY

One of the earliest movements to break loose from the deadening banality into which painting had fallen originated in England about the middle of the 19th century. A group of painters who became known as the Pre-Raphaelite Brotherhood turned to the Middle Ages and especially to the Italian Primitives for inspiration. It was the intention of Holman Hunt, John Everett Milais, and Dante Gabriel Rossetti, the leaders of the movement, to infuse into the leaden naturalism of 19th century art the mystical and religious feeling of the Italian Primitives. Although the movement produced some masterpieces, as a whole it was a failure. The religious paintings of the Brotherhood are for the most part insipid and uninspired depictions of religious subjects having neither the sensuous beauty of the Renaissance nor the spiritual fervor of the Middle Ages.

In France, around 1870, a number of painters were stimulated to experimentation by the scientific discovery that white light is composed of the spectrum colors. Earlier painters in order to get certain color effects had mixed their pigments; the Impressionists, as the new group were called, used pure color as far as possible. The colors were applied to the canvas in juxtaposition, resulting at close range in a confusing mass of paint, but as the spectator moves away "the eye recomposes what the painter has decomposed." This school aimed at capturing the fleeting moment, and in recreating the blinding brilliance of sunlight. In their paintings sunlight is the true subject. In the works of Monet and Renoir, the greatest of the Impressionists, we find a freshness and airiness that delights the eye. Great as was the artistic revolution of the French Impressionists it was essentially a technical one remaining true to the Renaissance tradition in its adherence to sensual beauty.

Cézanne, a contemporary of Monet, started out as an Impressionist but such an unintellectual art could not hold the cogitative

artist who saw the necessity of reinstating the pre-eminence of plastic form which the Impressionists had made subservient to light. Cézanne was a great theorizer and his theory that all forms in nature are reducible to "the sphere, the cone, and the cylinder" gave rise to Cubism the movements from which modern art, as it is now generally understood, stems. In many ways solidly traditional, Cézanne had no premonition that his theory, passing through the hands of Braque and Picasso, would emerge such a Frankenstein monster.

#### MODERN ART

In the works of Picasso, the pied-piper of painting, we find the quintessence of modern art. His experiments in Cubism, Surrealism, Abstractionism, have largely brought modern painting to where it is today—to a blank wall; or rather to an exquisitely padded wall, for modern art is decadent and irrational.

Surrealism shackled as it is to the philosophy of Freud is irrational and subconscious, and being such is bad art. For art as St. Thomas teaches is the right way (*ratio*) of making, and a work of art results from a human, that is rational, act. Abstract art, on the other hand, which purports to be objectless, destroys the most fundamental requisite for a visual art, namely the object.

Yet modern art, at least in theory, was a step in the right direction, for it was an attempt to free art from the strangle-hold of matter, and to recapture something of the spiritual element which had finally and completely disappeared from art in 19th century realism. But in exaggerating a truth it fell into heresy, for it has "purified" itself entirely of matter, and in Abstractionism has entered into the world of "pure harmony" and "pure idea." So it is a case of the cure being worse than the disease, for an art that is devoid of matter and spirit is certainly in a worse way than traditional art which is lacking only the spiritual element.

As we have seen, Christian art was symbolic, religious, containing a spiritual vision which has grown dimmer and dimmer since the Renaissance until it is lost entirely in the 19th century; and we have seen that Renaissance and subsequent art has been naturalistic, and imitative of surface beauty; and, very sketchily, we have seen some of the attempts to break loose from that heritage which inevitably ends in artistic plagiarism, and how these attempts have failed because they were primarily technical revolutions and not revolutions of the spirit; and, finally, we have seen that modern art since Picasso has been a search for the spirit, but being divorced from truth and reli-

gion it has followed the spirit of darkness rather than the spirit of light.

#### A TRUE MODERN ART

Although in itself art is amoral, for it is by definition concerned only with the right way of making, nevertheless as art is an intellectual habit of man, and as the completed work is a product of the whole man, true art must be grounded in moral truth. Otherwise it cannot but go astray. The essential note of art is, in the words of Maritain, "the control imposed by mind upon matter," thus true art will avoid the exaggerated materialism of traditional art and the extreme subjectivism of modern art.

The elements of a true Christian art are very much in evidence in the works of such artists as George Rouault, Ivan Mestrovic the great Yugo-Slav sculpture, Eric Gill, and among the younger painters, Joan Morris.

Georges Rouault, in his youth numbered with Picasso and Matisse among the "Fauves" or Wild Beasts of modern art, now in his old age living in Paris incommunicado to all but a few intimate friends, is called the "monk" of modern painting. The work of Rouault is very modern. His paintings are not decorative nor eye-pleasing, and would look amiss in a museum; they are meditative, and very Christian and, at least those with explicitly religious subjects, should be found only in churches. Rouault studied the art of stained-glass and his paintings are reminiscent of the windows of the great cathedrals. The art of Rouault is very individualistic; he belongs to no school and has no disciples. It is the outpouring of a soul nauseated with the filth of sin. His painting has a parallel in French literature in the works of the apocalyptic Leon Bloy.

Among Rouault's favorite subjects are bloated judges whose mercy is that of a merciless world; prostitutes whose exterior ugliness mirrors the corruption of their souls; clowns whose pitiful countenances look out upon a pitiless world. But above all there are the Christs whose indescribable sufferings proclaim the heinousness of sin. This is not an art to look at and enjoy. This is an art to meditate on and to fear, for if Fra Angelico has painted Paradise, Rouault has painted Hell.

Joan Morris has been successful in developing a religious art that is at once modern and spiritual. An absorption of the symbolic art of the Catacombs and of the Byzantines, combined with a knowledge of the Scriptures, all of which is reflected in her work, has given

the description of "Theological Paintings" to her canvasses.

One of the more representative of her paintings "Our Lady of Sorrows" is reproduced in these pages. Here, as in Rouault, but in an entirely different manner, we have a subject for meditation. It is a three dimension, flat surface oil, with a juxtaposition of forms. In the painting "the Virgin after the day of the Passion contemplates the events again recording the most crucial moments, the repeated hammering of the nail into the hands of Our Lord, the piercing of His side, the crown of thorns, and His last look before dying." The rose in the foreground, saturated with the blood of Christ, symbolizes love, reminding us that the suffering of Our Lord is a beautiful thing, transformed as it has been by His infinite love.

The 20th century has been an age of revolt; revolt in government, in economics, in religion, in art. The world is at the crossroads. In this cataclysmic age, in all the regions of the spirit, the choice must be made—Christ or Anti-Christ. We have seen that a small, but in no wise negligible few, in the realm of art have chosen Him. Whether or no they shall prevail will be ultimately determined by the choice of the world at large.

## CRIMES AGAINST THE PEOPLE

BRENDAN CROWLEY, O.P.

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CRIMES AGAINST THE PEOPLE." This is the charge, this catch-phrase, deftly turned and placed upon the lips of the puppets of Central Europe, levelled at the leaders of Catholicism. Its constant repetition by these servile rulers points obviously to its one source, the party line. But this particular "party line" is a serious matter. For these "crimes against the people" Archbishop Aloysius Stepinac and Joseph Cardinal Mindszenty were arrested; countless priests are daily being exiled, imprisoned, slain; the Church is undergoing a real reign of terror.

What are these "crimes against the people"? Considering that this is a Communistic formula, we could define "crimes" as anything the Kremlin doesn't like—whether it be the heinous offense of teaching a child that there is a God; or the dreadful sin of wanting to own your own home. "People"—well, those are the great classless masses, especially the ones who happen to be running the show, enjoying life, power, and wealth like the hated capitalists, but all in the name of their happier, starving, oppressed comrades. But to define "crimes against the people" that way might be just shouting against the flagrant injustice this phrase is being made to serve. What the Moscow puppets mean by "crimes against the people" (insofar as you can ever attach any meaning to the words of Communism) is that the Church, in the person of her Bishops, priests and lay-leaders, has been protesting against the kind of government which Moscow's mouthpieces so warmly and no doubt sincerely, call democracy.

Protesting against the government? So many men will say, "Well, if the Church stayed in the spiritual field, perhaps they'd have left her alone." That precisely is what each premier of each of the "people's democracies" has said over and over, no doubt each coming to this profound conclusion by his own personal thought on the matter.

On the other hand, Catholics everywhere decry this present scourge against the Church as outright terrorism, the trials and imprisonment of her prelates as a mockery of justice. To see the truth



of the matter, we ought to attempt to examine the respective rôles of the Church and State in the life of men, instead of only raising a ceaseless clamor.

#### TWO PERFECT SOCIETIES

Both Church and State are perfect societies. In other words, each has what is required to achieve its own purpose. And the purpose, the end of both Church and State is necessary to man. To see this the nature of man must be considered, for society is the answer to the needs of man's nature. An organization of many men to achieve one goal, which alone they cannot reach, that is what a society is. Man has two chief goals—his temporal well being, and, by the gift of God, supernatural happiness; these two principal societies, the State and the Church, answer these needs. Without them, no man can attain these goals. With them he can; for each is perfect in itself—sufficient to bring man on the one hand temporal welfare, and on the other, eternal life with God.

#### THE ROLE OF THE STATE

Examining the rôle of the State more closely, we can see how necessary it is, as well as how sufficient it is for its task. In a very real sense there is such a thing as "cradle to grave" care by the State. For man from infancy needs food, clothing, education, protection. None of these things can be provided for totally by one man or by his family. The mutual coöperation of all men in a country is required. This mutual coöperation is made possible by the State. By effective legislation it directs the family and the individual towards the common good, the welfare of the community. Regulating capital and labor, the State guarantees sufficient work for its citizens, thereby providing sufficient food, clothing, and shelter for all. As to education, State encouragement fosters the arts and sciences, insuring the intellectual advancement of its citizens.

In addition, by safeguarding peace and tranquillity among its citizens, the State affords them leisure for intellectual pursuits and legitimate recreation. In the same way, the State attends to the moral integrity of its citizens by its prevention and punishment of crimes violating their rights. In short, the State, protecting and channelling the individual talents and contributions of its citizens, through its power to make and enforce laws, safeguards a normal, healthy human life for all. This is its field, a field in which it is quite adequate. Without this organization of mutual coöperation, the individual could not provide for his temporal well being.

## THE CHURCH ALSO A SOCIETY

Unlike the State, the Church is not a product of man's making. But like the State it does correspond to man's tendency to unite to achieve a common goal. The Church was founded by Christ Himself in order to bring all men to that supernatural happiness to which man, by the free gift of God, is destined. Respecting man's inclination towards action in common with others, Christ founded His Church as a society. Through his life in that society which is the Church, man lives a supernatural life on earth, and thus gains a supernatural reward in heaven. Founding His Church for this purpose, Christ made it sufficient to attain this goal. The Church, too, is a perfect society. In it the mutual coöperation and individual perfection of its members are made possible. The supernatural life of the faithful is sustained by the Sacraments entrusted to the Church by Christ as the principal means of supernatural living: The rules of the road heavenward are constantly brought before the faithful by the Church, teaching and preaching. Finally, Christ assured the orderly life of His society by the power He gave it—His very own power. "As the Father hath sent Me, I also send you."<sup>1</sup> This power He entrusted to His apostles, who were to govern, to legislate, to teach, to foster the life of the Church, personally in their lifetime, and thereafter in their successors.

Thus the Church had been equipped by Christ as a full, complete society—the one, all-sufficient organization to lead men to their supernatural beatitude of heaven.

There are these two societies, the Church and the State. For man to achieve his perfection he needs society. The State is necessary for man to gain temporal well being; the Church is necessary for man to gain the perfect happiness of heaven. The State protects men from enemies to his life; the Church protects man from the enemies of his soul. The State provides laws so that man can live at peace with his neighbor; the Church provides laws whereby man lives at peace with his God. The State enables man to enjoy the benefits of culture and leisure; the Church brings to man the fruits of Christ's Redemption.

## THE INTERRELATION

So far, there is little difficulty, at least to anyone recognizing the true nature of man, with his natural and supernatural needs. Acknowledging the respective rôle of both Church and State, it is clear that

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<sup>1</sup> Jo. 20, 21.

as man's temporal welfare is subordinated to his eternal, supernatural destiny, so too, the rôle of the State is subordinated to the rôle of the Church. This does not mean that the Church supplants the State in the life of man. It is simply a recognition of the fact that the Church is of a higher order than is the State.

There is no intrinsic conflict between the rights of each. By insuring the material well being and security of its subjects, the State assists the Church's efforts in the supernatural order. Since in a well ordered state care and anxiety over every day needs cease to plague men's minds, they are able to think of the things of God, and have leisure to develop the life of grace which is the realm of the Church. Since God is the Author of the authority both of State and of Church, there can be no conflict rising out of the very nature of both. God cannot be at cross purposes with Himself.

#### CONFLICT

Yet there has been, there is now, conflict between civil authority and Church. Yet through the centuries the Church has insisted on obedience to civil authority; on the rights of the State to make just laws. Nor has the Church sought, nor does she seek, to substitute herself for the State. This is not to say that the Church has never interfered in civil matters, if "interfered" be taken in its literal sense of "being concerned about" civil affairs. Whenever any government has infringed upon the Church's own divine rights, she has protested. Whenever injustices have been heaped upon men, she has raised her voice. Whenever men have been governed, not as free persons, divinely endowed with rights, destined for eternal life, the Church has cried out in accusation.

Why? Because when such things occur, no longer is the State a true State, but the tool of the selfish ambition of a few men. As soon as the State forgets that its reason of being is the temporal welfare of its citizens, it has left its own sphere of activity. Or when this temporal welfare of man is made by the State to be the supreme, the ultimate purpose of life, the State is in error. It needs to be corrected. For the sphere of the State depends upon the nature of man, and the perfection of man surpasses mere material well-being.

Yes, the Church interferes, but she is not a usurper. Economics and politics are not the field of the Church, as economics, as politics. But as moral, in their relation to man as a creature of God, they certainly are the concern of the Church. The Church was founded by Christ to lead men to salvation. Unjust laws, depriving man of his

rights, impede his progress towards salvation. Overemphasis of the material side of man's nature tampers with God's plan. To condemn such evil is not usurpation by the Church; it is not even a privilege of the Church; it is her sacred duty. She is the mouthpiece of God to men, the organ of His Truth.

#### CONCLUSION

In Central Europe today, the Church has fulfilled her duty. There the communist puppets have passed unjust laws. She has protested against such laws; she has insisted upon the truth, the truth about God, the truth about man. To a diabolical philosophy of life, this is of course a "crime." In these countries the State has gone beyond itself. The laws that it has passed, indeed, are the absolute denial of the nature of man and the nature of the State. For the common good, the welfare of its citizens, is the only reason for the State's existence and this welfare cannot be achieved by a State which takes away the most fundamental rights of its citizens, and denies that God who is the source of all good.

No, it is not any usurpation by the Church that is being punished by the governments of Central Europe. The crime of the Church is the crime of being the Church; the crime of divine Truth. Certainly the Church is subverting the efforts of the State in those countries, subverting falsehood by unceasingly proclaiming the truth. For this the Church is suffering, for this her prelates, priests and people are being persecuted. The situation is clearly put in the following words of General Bor Komorowski, head of the Polish government in exile: "If the Church would refrain from exercising its power, its influence over the cultural and social life of Poland, if it would consent to the suppression of the most fundamental rights of men, if it would not oppose the establishment of slavery as it now exists in Russia, the Communists might, perhaps, leave the Church alone."

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## WHY POETRY?

RAYMOND DALEY, O.P.

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KNOWING SMILE, a sneer of contempt—these indicate a common reaction to the mention of poetry. The caricature of the poet as a long-haired, starry-eyed dreamer has become a commonplace of the magazine cartoon. Especially in these days of slide-rule precision there is little sympathy for the poet and his work. But this attitude was not born with the era of television. The Greeks were ahead of us in most of the ideas we have since explored, both true and false. Thus we find Plato in his *Republic* taking the measure of the poet with a sweeping condemnation. There were to be no poets in his ideal state. For him poetry was just a pack of lies, with no more relation to reality than the dreamers who concocted them. Homer and Hesiod with their false representations of the gods and heroes have a bad effect upon youth. Poets, indeed, are mere mimics, out of contact with reality.<sup>1</sup> In fact this dismissal of the poets was rather common among the Greeks, for we find Aristotle repeating this Greek proverb, "The bards tell many a lie."<sup>2</sup> A contempt for poetry, then, dates even from the Greeks. Perhaps some of the extravagances perpetrated in the name of poetry have occasioned this arraignment; yet it remains an extreme position. Extremes, however, are only half-truths. To see poetry's true nature, its true rôle, we need only examine it as it enters the Divine Plan.

### TREASURY OF TRUTH

Whatever the reason, the fact remains that men at all times have chosen to express their highest thoughts and deepest aspirations in what we call poetry. A manner of speech that is akin to song, poetry borrows from music a measured, rhythmic movement and rises above the speech of every day through the mood of heightened imagination and quickened emotion which it breathes into words. Practically all early religious literature took poetic form. This was true of the beginnings of Greek literature, and, for the most part, of the still more

<sup>1</sup> Plato, *The Republic*, Bks. II, III *passim*.

<sup>2</sup> Aristotle, *Metaphysics*, Bk. I, 983a. Ross, W. D. *The Student's Oxford Aristotle*. Oxford University Press (New York, 1942).

ancient literature of the Semitic races. In the designs of Providence, one of these Semitic peoples became the depository of Divine Revelation to mankind. This was, of course, the Hebrew people. Its inspired literature became the instrument whereby the knowledge of the One God of the Universe was preserved in the world until the moment came when God chose to reveal Himself in the Person of the Word made flesh.

When the great Revealer came at last, the sacred writings, which had kept alight that Truth in the darkness of the ages before His coming, had not yet fulfilled their destiny. They were not to be cast aside as having outlived their purpose. By a further dispensation of Divine Providence they were meant not only to prefigure Christ and herald His coming; they were meant for all time—for us who have seen the Great Light arise, no less than for the Jews of old who had waited so long in the dusk of promise and the type of prophecy. For these Sacred Writings were the treasury of Divine Truth which cannot change. In them was enshrined the heart of the true religion. Even now, then, they are of the utmost importance. Since these Sacred Writings, inspired by the Holy Spirit, are so often cast in the form of poetry, they are the most weighty argument for the nobility and value of poetry.

#### POETIC BOOKS OF THE BIBLE

Certainly the beginnings of Hebrew literature, the sources sometimes used by the sacred writers, were poetic in form. The first five books of the Bible, the Pentateuch, composed by Moses himself, are, it is true written principally in prose. From the Hebrew literature antedating Moses, however, we can find within his books fragments of ancient poetry. The triumph song of Lamech<sup>3</sup> and the Blessings of Jacob<sup>4</sup> are examples of this. The canticles found in the last book of the Pentateuch, Deuteronomy, are pure poetry.<sup>5</sup>

As for the rest of the Old Testament, though the fact is obscured by the format of our present Bibles, it is evident that God, the Principal Author of Sacred Scripture, has chosen to convey a great portion of His Truth in the form of poetry. Besides the fragments just mentioned, the entire Book of Job, the Psalms, the Book of Proverbs, and the Canticle of Canticles are poetic. So too are sections

<sup>3</sup> Gen. 4, 23-24.

<sup>4</sup> Gen. 49, 2-27.

<sup>5</sup> Deut. 32, 33.

of Ecclesiastes and Ecclesiasticus, as well as the major part of the prophetic books.

The book which is poetic above all others is the Book of Psalms, a wonderful collection of the lyric poetry of ancient Israel, a treasure house of song, pure and lofty, sublime beyond all the poetry of the ancient world. The predominant characteristic of the Psalms is not investigation or speculation; it is prayer, intercourse with God, in all its phases. In the Psalms there sounds at times the deep note of sorrow, even of anguish. This minor key of sadness and melancholy is, however, just a background to the principal theme of lyrical joy.

An ancient writer says of the Psalms: "Study, then, this book. Are you sad? It weeps with you. Are you full of joy? You will find in it songs of rejoicing. Are you sinking under the burden of your sins? It will lend you words to express your sorrow and repentance. If your soul is in doubt, if you have felt the emptiness of all human things, it will hold up to your gaze the hope of heaven. If you have lost father, mother, children, . . . you will find in its pages accents befitting your grief. If your soul in the presence of God feels like barren ground . . . open this book; it will teach you how to pray."<sup>6</sup>

#### SAINT THOMAS AND THE POETRY IN SACRED SCRIPTURE

Even in translation the rich, sometimes even lavish imagery, the striking figures, the measured rhythm of poetry stand out in Sacred Scripture. That God is the Author is sufficient justification of the use of this manner of expression in the Bible. But, seeking to show us the infinite Wisdom of God in all things, Saint Thomas points out the reason God chose the poetic form. Since Divine Providence in its sweet but strong guidance of man moves him in accord with his nature, it is fitting that Holy Writ put forward divine and spiritual truths by means of comparison with material things. Since all man's knowledge begins in the senses, this comparison with material things, these images and metaphors, facilitate his understanding of more sublime truths. In thinking of God, the human mind requires sensible representations because of the sublimity of divinity. So it is that the poetry of Sacred Scripture, by its eminent use of these metaphors, leads men to the lofty summits of Divine Truth. To the obvious objection that such metaphors obscure the truth, St. Thomas argues that the light of Divine Revelation is not obscured by the sensible imagery in which it is veiled. For the piercing ray of Revelation,

<sup>6</sup> Quoted by Dom Cabrol, O.S.B., *Liturgical Prayer, Its History and Spirit*. (New York, 1922), pp. 17-18.



retaining all its clarity, raises the minds of men to a perception of spiritual truth. Because God Revealing is also God Omnipotent, He elevates the minds of men, not permitting them to be enthralled by the mere sensible imagery that cloaks His Revelation.<sup>7</sup>

In the same vein, a modern author remarks: "The poet, then, has a way of communicating truth that no one else has; the poet can make us see things even about God that the theologian cannot say. It is the simple fact that St. Thomas gives us one particular kind of intimacy with truth in the *Adoro te Devote* that he does not give us in the *Summa Theologica* which supplements and gives new reality to what he teaches as a theologian."<sup>8</sup> Thus it is that all the colorful pageantry of poetry, its striking expression, its imagery, are all intended to be expressions of the highest truths. The true poet writes not for the pleasant effect of his words, but for the portrayal of truth.

#### THE CHURCH AND THE USE OF POETRY

As a further defense of poetry, it need hardly be mentioned how extensively the Church employs it. Following the example of God, His Church seeks also to lead men to Him in a way natural to them. All through the ages with glorious, majestic sequences and hymns, she has sought to lead man to a penetration of the exalted mysteries of which she is the guardian. The daily Divine Office is overwhelmingly composed of poetry; the Psalms constitute the major portion of the Office, and every canonical hour is marked by its own hymn. The principal feasts of the year—Easter, Christmas, Pentecost and the others—all have their own "poems," the sequence of the Mass. Each has its peculiar beauty; all lead man to a closer glimpse of Divine Truth. St. Thomas was merely following the wisdom of his Mother, the Church, when he gave us the clearest expression of the mystery of the Blessed Sacrament in the noble poetry of his Eucharistic hymns, the *Pange Lingua*, the *Lauda Sion*, the *Verbum supernum* and the *Sacris Solemnis*.

#### CONCLUSION

What then of Plato's objection to poetry, and its modern counterpart? He seemed to identify poetry with that which is untrue, in-temperate, ephemeral, detrimental to youth. Must we conclude that all poetry is to be condemned merely from the fact that his description fit some of the early Greek poems? Evidently the answer is no.

<sup>7</sup> *Summa Theologica*, P. I, q. 10, a. 1, corp. and ad 1.

<sup>8</sup> Sheed, Frank J., *Poetry and Life* (New York, 1942), p. v.



The falsehood lies not in the poetry itself, but in the subjects of some poetry. A poem, for instance, concerning the pagan gods is necessarily untrue, since such gods are the product of man's imagination. Certainly these poems would be "attractive, but untrue." On the other hand, that poetry which treats of the One, True God becomes the most beautiful and sublime literature, for its beauty is not a mere panoply of vain images, but the abiding beauty of truth itself. In choosing to teach mankind about Himself through this medium, God, and His Church after Him, has manifested the value and nature of poetry.

This then is the reply to the scornful attitude towards poetry: "Poetry is not a department of prettiness; poetry is not a decoration. The Greeks called the poet a 'maker'; we call him a 'see-er.' No one calls him a decorator. He sees and he makes. His immediate concern is not the beauty of things, but the truth of things; beauty follows as the glow upon truth. . . . If anyone must go on saying that poetry means nothing to him, let him say it humbly. For he is claiming to be deaf."<sup>9</sup>

<sup>9</sup> Sheed, *op. cit.* Preface, *passim*.

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## BLESSED HUMBERT ON STUDY

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Translated by *DOMINIC ROVER, O.P.*

### PART II AGAINST THOSE WHO NEGLECT RELIGION ON ACCOUNT OF STUDY



ET US NOT FAIL TO NOTE however that there are some religious who because of an inordinate love of knowledge oftentimes put off the things of religion. They spend their time in writing, transcribing, recording, hearing lectures—busying themselves without let-up in other affairs of this sort pertaining to study. These are the kind of religious who, when they hear the bell for choir or chapter or something else, or when they are summoned to some duty by their superiors, are so attached to their studies that they postpone obedience. In this they are like our first parents who at the instigation of the devil incurred disobedience because of a desire for knowledge (Gen. 3, 5). Opposed to this is the example of that excellent and celebrated monk Marcus who was so obedient to the voice of his abbot that he left half-formed a letter he had been transcribing. It is the work of holy men to nourish their affections in prayers and secret devotions—in the celebration of Mass, in frequent confession, in regular recourse to the divine praises, and especially in the Office of the Blessed Virgin. But alas! sometimes they let all these things slip by on account of study, although through study they only perceive divine things but do not taste them. They are like the miser who has great wealth, but who spends all his time looking at it and never makes use of it. Of what avail to him are such riches, except insofar as he can enjoy them with his eyes. The Psalmist counsels otherwise: "Taste and see that the Lord is sweet" (Ps. 33, 9), thus preferring taste to vision because taste is a greater treasure.

Likewise it is the mark of true religion that, being designated specifically as brothers in religion, we ought to manifest brotherly service to each other in all necessities, and this "before all things." Nor is it strange that among brothers this precept is to be preferred to everything else when we find that Peter himself imposed it upon us; "But before all things have a constant mutual charity among

yourselves" (I Pet. 4, 8). Those who pervert this order frequently prefer study to charity, and try to give it a higher place. This is not a science which is subordinated to charity but rather a science elevated above charity. But this is opposed to the words of the Apostle; "the charity of Christ which surpasseth all knowledge" (Eph. 3, 19). Therefore, since all religion consists either in obedience as regards our superiors, who stand in the place of God, or in holy affections as regards our own souls, or in fraternal service as regards our neighbor—all of which an inordinate love of study impedes—it is plain that those who pervert this order actually abandon religion in the name of study.

Remember that when one comes into the order he acquires a knowledge which enables him to see many evils of the past which he did not recognize as such before, and it also points out future evils which menace him in his temptations. Without the works of religion he can neither make justification for those past sins nor guard himself from the ones he fears in the future.

Also, when knowledge is not allied to religion it brings sadness in the present, on account of the many defects it reveals in the one who is lacking in the virtues of religion; nor can it bring joy in the future, because of itself it cannot lead us to the end of religion—which is eternal joy.

But religion can do all of these things. We read in Eccli. 1, 18: "Religiousness shall keep and justify the heart"—there you have the first two things mentioned, namely, justification and safekeeping; "it shall give joy" in the present, "and gladness" in the future. Behold the other two effects.

In summary we can say that when one enters religion the things most necessary are justification in regard to past sins and a safeguard against future ones, spiritual consolation in the present to overcome sadness, and, finally the attaining of eternal joy. All of these benefits are conferred by religion, not by science. How foolish then, nay how dangerous, it is for the man of religion to neglect the things of religion for the sake of study!

#### CONCERNING THE PREROGATIVES OF VIRTUE OVER SCIENCE

This same point becomes very clear if we consider the prerogatives of virtue, towards which religion is directed, over science, which is the goal of study. Let us note first of all that virtue is the way to salvation; "Health of the soul in holiness of justice" (Eccli. 30, 15).

It is not so with science. If it were, the demons who know more than any man alive would not be in hell; nor would philosophers be there, for they have reached the heights of science; nor would Solomon, the wisest of men. Yet condemnation is asserted of all of these, even of Solomon. Therefore virtue is superior to science because the one leads to salvation while the other does not. Augustine says: "The unlearned rise up and storm the gates of heaven, while we with our great knowledge are swallowed up in the abyss."

Also, science is of little or no avail in the attainment of virtue, as the Philosopher says in the *Ethics*; whereas virtue helps a great deal in attaining wisdom, as we read in Eccli. 1, 33: "Son, if thou desire wisdom, keep justice; and God will give her to thee."

Then too, virtue is more to be praised insofar as it is more remote from science, and this is true in the learned as well as in the simple. Whereas science without virtue is not worthy of the name of science. Cicero says: "Plato has an excellent maxim—'Knowledge which is a stranger to justice ought to be called cleverness rather than wisdom.'"

Now it belongs to demons to molest others, as we learn in Matt. 16, 23. But those who have knowledge without virtue are sometimes more skilled than anyone else in the art of molesting others. They annoy a whole community with their learning. It is also the work of demons to break all bonds asunder, as we read in Mark 5, 4. The aforementioned religious excel in this too, for they break religious observance more than others. Likewise the demons have a horror of prayer and fasting, as is proved by the saying: "This kind can go out by nothing, but by prayer and fasting" (Mark 9, 28). Many of these religious show the same aversion. From all of this it can be concluded that knowledge without virtue makes men demons, for the very word demon signifies one high in knowledge. As they are alike in name, so are they alike in the qualities they possess. On the other hand virtue makes men like angels. In the legends of the Blessed Cecilia, St. Urban, a man of great virtue, is described as having the countenance of an angel. We read this of David, in 2 Kings 14, 17: "For even as an angel of God, so is my Lord the king." The Jews saw the face of Stephen—"as if it had been the face of an angel" (Acts 6, 15).

Thus it was that our master Jesus Christ, Who is God Himself teaching us what is profitable, never taught any other science than how to lead a virtuous life. "Learn of Me," He said, not the subjects of the Quadrivium or the Trivium, not the Natural Sciences, not Metaphysics, not Ethics, not how to construct the heavens, or raise

the dead, or anything like that. "Learn of Me," He said, "because I am meek and humble of heart" (Matt. 11, 29).

Observe too that the work of study is sometimes a great penance. "I hated all my application wherewith I had earnestly labored under the sun" (Eccle. 2, 18). But when one rests from his labors after the work of acquiring the virtues, he always rejoices. "It is nought, it is nought, saith every buyer," that is, he who buys the kingdom of heaven by the labor of virtue; "but when he is gone away," that is, when the work is done, "then he will boast" (Prov. 20, 14).

It is virtue that makes men great (Eccli. 44, 6). Virtue glorifies men, but science without virtue brings them low. "If I should have prophecy and should know all mysteries and all knowledge, and have not charity," which is the mother of virtues, "I am nothing" (I Cor. 13, 2).

Thus a careful consideration will show us that virtue, not science, is the way to salvation; that virtue is a great help to knowledge whereas knowledge is not of much help to virtue; that science without virtue is not worthy of the name of science; that science alone makes men demons while virtue makes them angels; that virtue makes one an imitator of Christ, which science alone cannot do; that the labor of science leaves one unsatisfied, while the work of virtue brings gladness; that virtue raises up, science bring to nought. If these truths were really kept in mind, no one would dare to neglect the virtues of religious life out of a misguided zeal for knowledge.

#### CONCERNING THE EVILS WHICH ARE THE RESULT OF SCIENCE WITHOUT VIRTUE

At this point let us note that not only is science inferior to virtue, but in the absence of virtue it often occasions harm even of a sinful nature.

For instance, it sometimes makes a sin out of what was not a sin. For there are many things which are not sinful for one in a state of ignorance, but they are sinful for one with the requisite knowledge, as when he knows that he ought to do something and yet fails to do it. "To him therefore who knoweth to do good and doth it not, to him it is sin" (James, 4, 17).

It also aggravates things which were already sins. According to Gregory: "As the endowment of knowledge is greater, so is the transgressor subject to greater blame."

Then again it confirms one in sin. For this is typical of the learned—that whatever they do, even though it be evil, they defend it sci-

entifically. And therefore they persist in their sins. ". . . you say: We see. Your sin remaineth" (John 9, 41).

Science without virtue has the effect of multiplying sins. In Isaías 15, 9 we read: "The waters of Dibon," which is interpreted as men of great learning, "are filled with blood," the blood of sins. Observe too the apt saying—that knowledge of this kind generates presumption. "Knowledge puffeth up" (I Cor. 8, 1).

It is productive of vainglory. "They became vain in their thoughts" (Rom. 1, 21), referring to the philosophers. And: "In much wisdom there is much indignation" (Eccli. 1, 18).

It proves to be a burdensome occupation. "This painful occupation hath God given to the children of men"—he is speaking about study (Eccli. 1, 13).

Even worse, it sometimes leads to heresy. For it is not the simple who have instituted heresies, but the learned. "Which," namely false science, "some promising, have erred concerning the faith" (I Tim. 6, 21).

Upon others it sometimes has the effect of withdrawing them from good. For there are some who by reason of their knowledge form the consciences of others, and discourage them from some worthy project. "Woe to you lawyers, for you have taken away the key of knowledge. You yourselves have not entered in: and those that were entering in, you have hindered" (Luke 11, 52). Rightly therefore are the waters of Dibon, that is, men of great learning, said to be full of blood, because presumption, vainglory, impatience, evil occupations, heresies, impediments to good and many other evils arise, at least occasionally, from this kind of learning.

Science without virtue not only generates evils but, if it be abused, is itself turned into evil. St. Bernard declares: "Some seek to know—in order that they may know, and that is curiosity; others—that they may be known, and that is vanity; still others—that they may grow rich, and that is cupidity."

#### PUNISHMENT OF FALSE SCIENCE

Besides the evils which pertain to the evil of fault, this kind of learning engenders many others that pertain to the evil of punishment, in the future and in the present. In the future their knowledge will be their accuser at the time of Judgment, for these savants will bear letters patent of their own damnation, as did Urias in 2 Kings 11, 14. This testimony will show them to be inexcusable on the grounds of ignorance. Thus did the law of Moses testify against the

Jews. "There is one that accuseth you, Moses," that is, the law of Moses. And the text continues: ". . . for he wrote of me" (John 5, 46).

Men of knowledge are held to a stricter account for more has been given to them; the greater the gift, the greater the accountability. "And unto whomsoever much is given, of him shall much be required" (Luke 12, 48).

Knowledge makes a man deserve greater punishment. Again we read in Luke 12, 47: "And that servant who knew the will of his Lord, and prepared not himself, and did not according to His will, shall be beaten with many stripes."

As for the present—knowledge without virtue proves most deceptive. For many, looking to the knowledge they possess, rely on their own prudence, and thinking themselves wise, are made foolish, and do many foolish things. "Thy wisdom and thy knowledge, this hath deceived thee" (Isaias 47, 10).

There is another point. Anyone can enter the race for virtue; but hardly anyone can acquire science, even with great labor. "And the more he shall labor to seek, so much the less shall he find" (Eccli. 8, 17). He is speaking here about wisdom, and concludes that it entails great labor. "He that addeth knowledge addeth also labor" (Eccli. 1, 18).

There are those who in their zeal for study wear themselves out in its pursuit, and never accomplish anything in the way of good works. Such men as these are corrupted by their knowledge. "They are corrupt and are become abominable in their ways" (Ps. 13, 1). Thus it appears, as regards the present, how deceptive, how laborious, how corruptive, is science without virtue.

It is obvious, therefore, for all of the aforesaid reasons, that science without virtue is the source of many evils, that virtue is to be preferred before science, that religion confers on a man benefits which science is incapable of conferring. Therefore it must never happen that the thing which generates science, I mean study, should cause us to neglect that which generates virtue—which is religion.

#### CERTAIN BLAMEWORTHY PRACTICES IN RESPECT TO STUDY

There are some students who always want to go into matters which are beyond the scope of philosophy, and even beyond the inspired Scriptures—the sort of thing which ought to be a source of wonderment, but not the object of science. The Apostle says: "O the



depths of the riches of the wisdom and of the knowledge of God" (Rom. 11, 33). It was against such students that we find it written: "Seek not the things that are too high for thee" (Eccli. 3, 22).

Then there are others who, while they leave such lofty speculations to the Lord, nevertheless agitate themselves about foolish problems which are more subtle than useful. Seneca had this to say to them: "Why do you torture and flay yourselves about such a question. You would have been wiser to despise it entirely rather than to try to solve it."

There is also the type who by means of study hope to gain an insight into problems which, though plain and comprehensible to others, are not so to them, because they do not have sufficient talent. We read in Prov. 23, 5: "Lift not up thy eyes to riches which thou canst not have; because they shall make themselves wings like those of an eagle, and shall fly towards heaven."

Another type of student works with great solicitude over questions which are more curious than useful. "In unnecessary matters be not over-curious and in many of his works thou shalt not be inquisitive" (Eccli. 3, 24).

There are still others who with itching ears, putting aside accustomed truths, are always gaping after novelties, just as we read concerning the Athenians: "Now all the Athenians and strangers that were there, employed themselves in nothing else, but either in telling or hearing some new thing" (Acts 17, 21). To their condemnation we read in the Gospel that old wine is to be preferred to new, although the new is more delightful to connoisseurs (Luke 5, 39). The wine is a figure of doctrine.

Others are so covetous of knowledge that they want to know everything, at one time reading in the Law, now dipping into philosophy, now into medicine, theology, and engineering. Seneca remarks: "We can show ourselves just as intemperate in letters as in anything else." And in Rom. 12, 3, we are admonished: "... not to be more wise than it behoveth to be wise, but to be wise unto sobriety."

There are others who never fix their studies on any one thing but, like those who go promenading from place to place, go wandering from book to book. Seneca chides them: "Beware lest the reading of many authors and all kinds of books make your knowledge vague and unstable."

Another type of student glides over everything so quickly that he scarcely retains any of the matter at all, and thus his study is of



no profit to him. Cato issues this warning: "To read and not to understand is to be negligent."\*

Then there is the student who understands a thing very well but does not retain it in his memory, and therefore the knowledge is of little or no use to him, like food which one has eaten but not digested. Jerome advises us: "Turn the Scriptures over and over again in your mind."

Others take such delight in science that they put off other works, even though they are more important. As Seneca says: "This is a most pernicious practice, I mean the conduct of those who are delighted by the sweetness of knowledge and give all their time to it, while a multitude of other things cry out for attention."

Then there is another group—those who make great strides in knowledge, and little or none in the performance of good works. "And this I pray, that your charity may more and more abound in knowledge and in all understanding" (Philipp. 1, 9), because the more a man has of knowledge and understanding the more he ought to abound in the works of charity. For example; a certain abbot once asked a theologian of Paris: "Master, tell me what is better—to practice some virtue which one already knows, or to learn a new one." He replied: "It is better for a man to practice the one he knows." "Then," said the abbot, "what must I think of you theologians at Paris who know so much and do so little. You spend your time inquiring about new virtues, forever learning, forever bending over your studies."

And another story is told about a certain pious man who came to Paris to study theology. The first time he attended class the lecture was on the commandment "Love the Lord thy God with thy whole heart, and thy whole strength," etc. He returned to the inn and saddled the horses for the trip back to his own country. His companions were amazed at this, and asked him why he wanted to return so soon. He replied: "With the help of God I am determined to put that lesson into practice; that is all the theology I need for the rest of my life."

Again in the *Lives of the Fathers* we read that a certain brother asked an old man to teach him something profitable. The old man replied: "I said. I will take heed to my ways: that I sin not with my tongue" (Ps. 38, 1). The brother returned home and tried to follow this advice. It was a long time before he was able to return and give

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\*The Latin has a more axiomatic compactness: "*Legere et non intelligere est negligere.*"

an account of his endeavors to acquire this one virtue. It is clear from this that as far as good works are concerned it is better to be able to say—"from a little knowledge great zeal," than to confess—"from much learning small profit."

There are others who are so unwise as to study without some definite end in view. In *Jeremias* 18, 11, we are told: "Make ye your ways and your doings good," that is, direct them to a good end. That end can be any of three things. It can be the glory of God, as *Isaias* says: "Glorify ye the Lord in instruction" (*Isaias* 24, 15). Or it can be the good of one's neighbor, as we read in *I Cor.* 14, 12: "Seek to abound unto the edifying of the Church." Finally, the end of study can be one's own spiritual profit, that we may perform our actions according to reason. Thus we read: "Give me understanding and I will search Thy law; and I will keep it with my whole heart" (*Ps.* 118, 34). Our studies therefore ought to be informed by charity, whether it be the love of God, or love of neighbor, or a true love of self. This is signified in the 3rd Book of *Kings* 6, 28: "And he overlaid the Cherubim with gold." The Cherubim, that is, the plenitude of knowledge, are overlaid with the gold of charity, because all knowledge is to be ordered by charity.

#### CONCLUSION

Thus we conclude that study is to be judged blameworthy when it is concerned with matters too lofty, or too subtle, or exceeding our powers; also when it springs from curiosity or a love of novelties; when it tries to cover a multitude of subjects, when it is too vague and cursory, or so superficial that nothing is remembered. It is reprehensible too when the student becomes wholly absorbed in study, when his advance in learning is not accompanied by a growth in virtue, or is not ordered to a fitting end. Men of religion must be alive to these dangers that surround the pursuit of study, for their lives ought to be free from blame in every way.

## INGRID, SAINT OF OBLIVION

FREDERICK HINNEBUSCH, O.P.

### PART II

#### THE CANONIZATION PROCESS



THE MEMORY of Bl. Ingrid was fostered not only among the nuns of her monastery, but also among the people of Skänninge and of the diocese of Linköping. Her life of virtue and charity toward the poor and the miracles<sup>18</sup> worked through her intercession soon spread her fame throughout Sweden, so that pilgrims flocked to her tomb to pay her honor and to present their petitions to her.

Though Ingrid enjoyed such remarkable popularity among the faithful, the first record of any steps toward her canonization occurs one hundred and twenty-five years after her death. No doubt the unsettled state of the Church during the Western Schism prevented any action prior to this. The first mention of her cult is in the canonization process of Bishop Nicholas of Linköping, dating from 1405.<sup>19</sup>

The next evidence is a letter four years later written by the cathedral Chapter of Linköping. Money was being raised for the joint canonization of Nichols and Ingrid, which was being sought simultaneously by the diocese, the nuns of Skänninge, and the Dominicans, but unfortunately the tenor of the letter shows that there was friction among the parties concerned.

The joint cause of Ingrid and Nicholas may indicate that the action was a diocesan project and that the first initiative had come from the bishop and chapter rather than from the Dominicans. As the cause of Saint Bridget had been concluded in 1391, it may have served to stir up the people of Skänninge and Linköping to obtain similar honors for their own local saints. No doubt canonization of their holy foundress had been uppermost in the minds of the nuns ever since her death, but of themselves they were incapable of under-

<sup>18</sup> "... ipsa beata Ingridis ... propter cuius merita Dominus Jhesus Christus multa operatur miracula . . ." *Archives du Royaume de Suede*, cited by Gallen, "Les Causes de Sainte Ingrid et des Saints Suedois au Temps de la Reforme," *Archivum Fratrum Praedicatorum*, VII, 37.

<sup>19</sup> Bishop Nicholas lived from 1326-1391. He was a friend of Saint Bridget and instructor of her two children.

taking the cause. Thus they welcomed the combined efforts of the diocese and the Dominicans, even though it might entail more difficulties and hindrances than if Ingrid's cause had been introduced singly.

However slow the cause of Ingrid had progressed, it received new impetus at the General Council of the Church convened at Constance, when the Swedish delegation presented for consideration the cause of Ingrid, Nicholas and Bishop Brynolph of Skara. On March 16, 1414, Bishop Knut and the cathedral chapter of Linköping wrote to the Pope and cardinals requesting the canonization of Ingrid and Nicholas.<sup>20</sup> In the next few days most of the Scandinavian hierarchy followed suit in a united effort. Finally on April 1 King Eric himself, representing the three nations of the North, sent a request to the Council and appointed a procurator at the Curia to expedite the matter. Besides the above mentioned petitions, many others were presented by chapters, convents, monasteries, cities and towns, and dignitaries of the people throughout Sweden.

The supplications of the Swedes received a favorable response by the Council which set up a commission to examine the case.<sup>21</sup> Accordingly, permission was granted two years later, April 27, 1416, to open the process in Sweden under the presidency of the bishops of Oslo, Abo, and Växjö.

The juridical process of Blessed Ingrid now began and a canonical inquiry into her life, virtue and miracles was held from April 21 to July 29, 1417.<sup>22</sup> The provost of the cathedral of Linköping confirmed the salient facts of her life and her widespread fame throughout Sweden and the neighboring lands.<sup>23</sup> Witnesses testified to many miracles, such as safety at sea, recovery of sight, and even the restoration of life to a boy who had been drowned.

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<sup>20</sup> This letter and other documents concerning the canonization of Blessed Ingrid are reprinted by Gallen, *ibid.*, pp. 27-40.

<sup>21</sup> This commission included Cardinal Peter d'Ailly, Cardinal Odo Colonna, who became Pope Martin V in 1417, John Gerson, the chancellor of the University of Paris, and several noted theologians.

<sup>22</sup> The fragments of the acts of this inquiry have been preserved, having been discovered in a book binding at Copenhagen. The acts of the process of Blessed Nicholas were recently recovered at Florence, while those of Blessed Brynolph are also intact.

<sup>23</sup> Thus a certain Dane in order to make atonement for a murder undertook a pilgrimage to the shrines of Saint Olaf in Scania, Saint Enevald at Sölverborg, Saint Bridget at Vadstena, Saint Ingrid and Saint Nicholas at Skänninge, of Our Lady at Aix-la-Chapelle, and of the Precious Blood at Wilsnach. Gallen, *ibid.*, p. 21.

In spite of such a favorable beginning the cause soon lagged and became dormant. Lack of money to further canonical processes had always been a hindrance to the less wealthy peoples of the North. Political disturbances in Sweden now also militated against a continuance of the causes of the Swedish blessed. At the end of the fourteenth century Denmark had forced a union upon Sweden<sup>24</sup> and by 1412 had reduced it to a vassal state. The Danes began to exploit the Swedes, and money was drained out of the country by taxes and imposts. The internal life of the nation was disrupted by continual troubles, unrest, and rebellions.

Even in all these disturbances and conditions unsympathetic toward any canonical action the cult of Ingrid continued as strong as ever. Though the Danish hierarchy imposed on the Swedes by the king could have little interest in the Swedish blessed, and though the canonization process was halted, Ingrid retained her place in the hearts of the people. It was during these times that the monastery of Skänninge became known under the double title of Saint Martin and Saint Ingrid.

By the end of the century comparative peace in the land and a restored Swedish hierarchy enabled the cause to be reopened. On July 16, 1497, Pope Alexander VI authorized the translation of the relics of Blessed Ingrid to a place of honor in the monastery church of Skänninge, there to be honored until the formal canonization. In 1499 the Swedish hierarchy together with the Regent and other nobles once more petitioned that Ingrid and the other blessed be enrolled in the catalogue of saints. Meanwhile, however, the Pope had repeated his authorization of translation and directed that the new saints should be honored with piety, reverence and solemnity until their canonization, "which we have in view."<sup>25</sup> Unfortunately, the Pope died without carrying out his intention.

Once again progress in the cause was halted by a recurrent war with Denmark, a renewal of national troubles, and another dearth of funds, though enough money was gathered together to defray the expenses of the translations of the three Swedish blessed. These were carried out with great solemnity, the new saints were inserted into the Calendar of the country and the invoking of their intercession was permitted.

<sup>24</sup> The Union of Kalmar, 1397-1523, which united all Scandinavia under one monarch.

<sup>25</sup> ". . . ut debitis pietate et reuerencia Sine scrupulo conscientie aut labe ydolatrie omni solempnitate honorentur . . ." Gallen, *ibid.*, p. 38.

"Donec ad canonizacionem ipsam, ut in nobis est" *ibid.*

## TRANSLATION OF BLESSED INGRID

The translation of the relics of Ingrid took place at Skänninge on the feast of Saint Olaf, 1507, ten years after the first authorization. This feast was always marked with a great fair and much festivity,<sup>26</sup> consequently an ideal day for the ceremony. The remains of Ingrid had probably been buried in the monastery cemetery. Now that the Church had deemed her worthy of special veneration her body had been disinterred awaiting transferral to the place of honor prepared in the monastery church. We can imagine the great solemnity of the translation. Present for the occasion were many lords and ladies, high officials of the town and kingdom, the Governor of Sweden, and most of the Swedish hierarchy clothed in their purple robes and headed by their metropolitan, the Archbishop of Upsala. We can picture the procession as it made its way to the church, composed of the dignitaries, hierarchy, and clergy, perhaps some clients of Blessed Ingrid, some pilgrims who had come from afar for this day, the nuns of Saint Martin's and the friars of Saint Olaf's. Perhaps the relics of the blessed were born aloft on the shoulders of some of the Dominicans, so as to be seen by the great concourse of the faithful. In the monastery church the sacred remains were enclosed in the new tomb prepared for the beloved saint. Without doubt, the function concluded with the *Te Deum*, in thanksgiving to God for having raised up a saint in their midst and for the many miracles already worked through her intercession. It was the moment of Ingrid's greatest glory and the last noteworthy event in the history of the Dominicans in Scandinavia.

An Office was composed in honor of Saint Ingrid for the Dominicans and the diocese of Linköping. Of this there remains only the Sequence, "In festo sancte Ingridis ordinis predicatorum," preserved in a Book of Sequences dating from 1517. The place of the Sequence in the codex indicates that the feast was celebrated between July 31st and August 5th, the feasts of Saint Helen of Skövde and Saint Dominic respectively.<sup>27</sup> It appears that the Office was never adopted by the Dominicans as there is no trace of it in the Order's liturgical books nor any mention of it in the Acts of the General

<sup>26</sup> July 29th is the feast of Saint Olaf of Norway, king and martyr, July 30th that of Saint Olaf of Sweden, king and martyr, the first Catholic king of that country. As the day of the Translation was a day of great celebration, it seems most likely that the people were commemorating the feast of their own Saint Olaf, hence July 30th may be the more probable date.

<sup>27</sup> Gallen gives August 4th as the feast of Saint Dominic, but it must be remembered that the feast was not transferred to the 4th until 1558.

Chapters between 1501 and 1553. Moreover, the existence of a Sequence does not necessarily argue for the existence of a complete liturgy, as sequences were frequently composed as independent entities. It may have been written to commemorate the Translation of Blessed Ingrid and so placed in the Book of Sequences between July 31st and August 5th. However, since a complete Office of Blessed Nicholas of Linköping remains to this day, we may concede as being most likely that a similar Office had been prepared for Blessed Ingrid, either for a commemorative purpose or in view of her eventual canonization.

#### OBLIVION

Though the cause for canonization of Ingrid had so far progressed that it seemed she would be raised to the honors of the altar within a few years, Providence had decreed otherwise. Within two decades from the year of her Translation, the Protestant Revolt spread to Scandinavia, overwhelming the true Faith and erasing all memory of Ingrid from the minds of the Swedish people.

In the North the Revolt did not take on the violent character that it did in other countries. In 1523 the Lutheran noble, Gustavus Vasa, cast off the Danish yoke and became king of Sweden. With him Lutheranism was given a foothold in the land. Four years later at the Diet of Västerås he broke with the Holy See and established a National Church. From the first he taxed the Church to defray the expenses of liberation, and she complied as long as he did not tamper with doctrine. As the people were attached to the Faith, the king proceeded cautiously and moderately in the change. The Mass, Sacraments, hierarchy and exterior forms of worship were retained. Monasteries and convents were tolerated, but soon became so overburdened with restrictions and so impoverished by the looting of the heretical and avaricious nobility that religious life and observance was almost impossible. The Faith was slowly strangled and by the end of the century disappeared entirely.

Just as the cause of Ingrid's canonization was finally disrupted, so the monastery of Skänninge fell victim to the fury of the heretics. In 1523 Gustavus Vasa taxed the monastery heavily for the needs of the Crown, and two years later forced it to billet soldiers. In 1527 the nuns were forbidden to accept new candidates. The monastery was destroyed by fire in 1531 and the king attempted to persuade the nuns to join the Brigittines at Vadstena, but they preferred instead to dwell among the villagers of Skänninge. The king in 1544 ordered



the relics of Blessed Ingrid to be transferred to Vadstena and made another attempt to coerce the nuns to the monastery of some other religious body. As the nuns remained obdurate, the exasperated monarch suppressed the monastery in that or the following year. The fact that the nuns remained in Skänninge and that the relics were preserved may indicate that the fire of 1531 was not totally destructive. One author states that the monastery was finally demolished in 1600, thus completely effacing all remembrance of the life work of Blessed Ingrid. But there was glory even in disaster. The monastery of Skänninge, true to the heritage of Dominican antipathy to heresy, was one of the first to succumb. Other convents by compromising or yielding were able to survive in their precarious existence until the latter years of the century.

It is most probable that Ingrid's relics disappeared or were dispersed when the monastery of Vadstena was destroyed in 1599. There is a tradition that the Catholic king Sigismund, who ruled briefly from 1595 to 1598, transferred the relics of Blessed Ingrid, Saint Bridget, and Saint Catherine of Sweden to Poland, but there is no knowledge of their existence anywhere. Thus today, except for a few fragmentary documents, all trace of Ingrid has vanished. She who had promised to be one of the fairest jewels in the crown of sanctity in the Church, she who was so revered among the faithful as to merit the title of "Saint," she who was so close to the Swedish people as to be considered one of the national patrons, receded into the cloud of obscurity, into the silence of neglect.

#### RESURRECTION FROM OBLIVION

Just as Saint Albert the Great and Saint Margaret of Hungary succeeded in shaking off the forgetfulness of men, so Ingrid, following the examples of her two contemporaries, has begun to rise above the mist that has enveloped her for so long. The Catholic Church has returned to Scandinavia, the Dominicans have reappeared in the North, settling at the sites of their former priories—Oslo, Stockholm, Lund. Interest has reawakened in the history of the ancient Faith, and the life and deeds of Ingrid have been restored to the knowledge of men. Once again her canonization is under consideration.<sup>28</sup> Ingrid has returned to the modern world.

<sup>28</sup> The Postulator General of the Order of Preachers in his report to the General Chapter in 1946 states: "Many other causes of the confirmation of cult have already been begun—and so ought to be concluded—or should be begun; two especially . . . : that of Blessed John of Fièssole, called "Blessed Angelico" [Fra Angelico, the famous painter], and that of Blessed Ingrid of



"My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed from henceforth and forever." May the modern mission of Ingrid, seed of Dominic, be the preaching of another sermon. May Ingrid, daughter of the Order dedicated to the preservation of the Faith and the extirpation of heresy, now take up again the Torch of Truth and rekindle in the Scandinavian people the fires of the lost Faith, warning once more the hearts chilled by heresy. May her mission be the conversion of Scandinavia. May she triumph over Protestantism by prayer, as by violence Protestantism once triumphed over her.

Sweden . . . concerning whom many documents are preserved in the Archives of Postulation not only about her life and virtues but also about her cult . . . which, nevertheless, remain incomplete because of the war." *Analecta Ordinis Praedicatorum*, XXVII, 238.

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## GOLDEN JUBILEE OF THE REVEREND ANSELM MURRAY, O.P.

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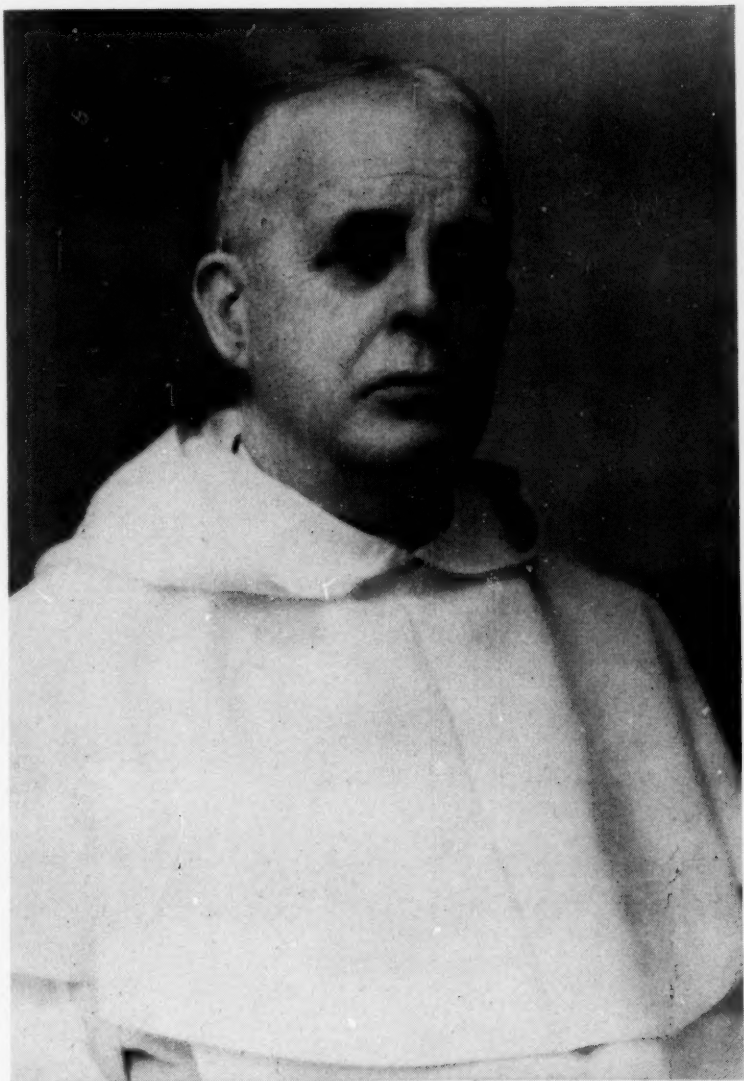
ON THE Feast of St. Thomas Aquinas, March 7th, 1949, Reverend Michael Anselm Murray, O.P., celebrated the the fiftieth anniversary of his ordination to the Priesthood.

Father Murray celebrated the Solemn Mass in St. Joseph's Church following the procession of the entire community and guest clerics from the Priory. Very Rev. Paul C. Curran, O.P., was deacon, and Very Rev. Albert Drexelius, O.P., was subdeacon. The sermon was preached by Very Rev. John B. Walsh, O.P., Prior of St. Joseph's Priory. The Rt. Rev. Msgr. Henry J. Kellerman and the Very Rev. Msgr. H. E. Mattingly were present in the sanctuary.

One of five children of James and Hanoria Murray, Father Murray was born at Dublin, Ireland, on August 19, 1873. He received his elementary education in the National Schools, Cabinteely County, in Dublin, after which he attended Blackrock College. Desiring to spend his life in the missions, Father Murray received the Dominican habit for the Province of Lyons on May 26, 1894, at the Priory of SS. Dominic and Cyprian, Poitiers, LaVienne, France. He was admitted to simple profession there a year later, and was then sent to the House of Studies of his Province, Rosary Hill, Hawthorne, N. Y. While there, Father Murray transfiliated to St. Joseph's Province, and was sent to St. Joseph's Priory, Somerset, Ohio, to complete his philosophical and theological studies before ordination. On March 7, 1899 he was ordained to the Priesthood by the Most Rev. John Ambrose Watterson, Bishop of Columbus, in the Cathedral of St. Joseph, Columbus, Ohio.

Father Murray was assigned immediately to the Cathedral of the Immaculate Conception, Port of Spain, Trinidad, where he acted as assistant pastor and also as Chaplain to His Grace, Patrick Vincent Flood, O.P., Archbishop of Trinidad. As a missionary, Father Murray then labored as parish priest in Toco, in Scarborough, and in other mission parishes in Trinidad.

In 1905, his health broken, Father Murray returned to the United States and became Chaplain first to the Sisters of Divine Compassion, White Plains, New York, and then to the Soeurs de la Miséricorde in Hartsdale, New York. From 1910 to 1919 he labored at St. Joseph's Priory in Ohio, and at Hawthorne, New York, acting



REVEREND MICHAEL ANSELM MURRAY, O.P.



also as Chaplain to the Dominican Sisters there. In 1919 Father Murray went to St. Antoninus Parish in Newark, N. J., where for fourteen years he assisted in the divine ministry and became renowned all over the city as a confessor of extraordinary ability. Because of poor health Father Murray was forced to retire from such intense work, and in 1933 went to St. Joseph's Priory in Ohio. Even there he has helped in the active ministry whenever he was needed. The deep spirit of Faith and the fidelity to regular observance which permeates his life are constant sources of edification to his brethren at St. Joseph's.

*Dominicana* joyfully offers congratulations to this beloved priest upon the completion of fifty years of his holy, priestly life.

GOLDEN JUBILEE OF  
THE REVEREND JOHN JEROME DURKIN, O.P.

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ARCH 7, 1949, marked the Fiftieth Anniversary of Father John Jerome Durkin's ordination to the priesthood. On Thursday March 10, in St. Vincent Ferrer's Church, New York City, Father Durkin observed this occasion by celebrating a Solemn High Mass. He was assisted by the Rev. J. R. Caien, O.P., as deacon, and the Rev. M. P. Hyland, O.P., as subdeacon. The Rev. P. C. Perrotta, O.P., preached the sermon.

Born in Brantford, Ontario, on November 30, 1869, Father Durkin was one of ten children. His early education was in St. Mary's and St. Peter's Schools in London, Ontario. After high school at London Collegiate, his aspirations toward the priesthood led him to St. Jerome's College in Kitchener, Ontario, where he completed his philosophical studies. After attending the Grand Seminary at Montreal for a time, he entered the Order of Preachers, which had already received four of his first cousins into its ranks. At St. Rose Priory, Springfield, Ky., he received the habit in January, 1895. After simple profession on January 15, 1896, he went first to St. Joseph's Priory, then because of ill health to Holy Rosary Parish in Minneapolis to complete his theological studies privately.

His ordination at the hands of Most Rev. John A. Watterson, Bishop of Columbus, Ohio, took place on March 7, 1899, in the Cathedral at Columbus. First assigned to St. Peter's Parish, Memphis, Tennessee, Father Durkin in 1902 took up his work at St. Vincent Ferrer's Church in New York City. Here he remained till 1924, doing outstanding work in the advancement of the fine parochial and Sunday schools already established there.

In 1918, he was assigned to the Eastern mission band. From 1926 till 1930, he assisted in the parish work at Holy Name Church, Philadelphia, as well as occasionally sharing in the work of the mission band. The years from 1930-1938, spent at St. Dominic's in Washington, were devoted to the same type of work. Finally, in 1938, after the strenuous labors of preaching and the parish ministry, Father Durkin was given the less arduous assignment of chaplain to the Dominican Sisters of the Sick Poor, St. Joseph's Con-



REVEREND JOHN JEROME DURKIN, O.P.





vent, 170 East 210th Street, New York City. Here he has spent the last eleven years, continuing his priestly life and example for the good of this Community.

*Dominicana* extends its sincere good wishes to Father Durkin on the completion of the fifty fruitful years of his priesthood.

✠ THE REVEREND BERNARD FRANCIS GORMAN, O.P. ✠

On Christmas day, 1949, Father Gorman died in Campbell's Clinic, Memphis, Tennessee, after a short illness. The people of that city hailed his death as a sacrifice for the souls in his care, for he was injured by a mentally deranged man whom he was attempting to comfort and console.

Born in St. Dominic's parish, Washington, D. C., October 24, 1891, he was one of the four children of Timothy J. and Catherine (Corrigan) Gorman. His early education was acquired in the public schools of Washington; his high school training at Gonzaga College, also in Washington. After attending Georgetown College, he entered the Order of Preachers, receiving the habit at St. Joseph's Priory on September 1, 1911. Pronouncing his simple vows on September 16, 1912, he was then sent to the House of Studies in Washington, where he completed his philosophical and theological studies. In the chapel of the house, Father Gorman was ordained on June 15, 1917, by the Most Rev. Thomas J. Shahan, D.D., then rector of the Catholic University.

He began his priestly career by ministering to the Army post at Fort Belvoir, Virginia. Thereafter he was assigned as professor of mathematics and English at Aquinas College, Columbus, Ohio, from 1918 to 1920. The following three years he acted as secretary to the Provincial of St. Joseph's Province, the Very Rev. Raymond Meagher, O.P. In June, 1920, he was appointed pastor of Holy Rosary Church, Houston, Texas. From January, 1927 to March, 1933, he filled the office of prior at St. Louis Bertrand Priory, Louisville, Kentucky, where his zeal for the poor during the days of the depression brought to that church the title, "Home of the Poor." After a brief assignment in 1933 to Holy Name Church, Philadelphia, Father Gorman received his last appointment—to St. Peter's Church, Memphis, Tennessee. After laboring there as assistant pastor, he himself was made pastor in August, 1946.

After a life of compassion and mercy, culminating in the mission that was his last, it was fitting that the last sounds Father Gorman heard in this world, were the strains of *Salve Regina*, sung by two of his brethren, commending him to the Mother of Mercy.

At St. Peter's Church, the Most Rev. William L. Adrian, D.D., Bishop of Nashville, paid tribute to Father Gorman's heroic death by celebrating a Solemn Pontifical Mass of Requiem, on December 28, 1948. Assisting His Excellency were the Right Rev. Monsignori Louis J. Kemphues, Diocesan Dean, and Merlin F. Kearney, Pastor

of Immaculate Conception Church in Memphis. Father Gorman's remains were then transferred to the parish of his baptism, St. Dominic's in Washington. There on December 30, a Solemn Mass of Requiem, attended by scores of his brethren, was celebrated. The celebrant of the Mass was the Rev. John F. McCadden, O.P.; Very Rev. Leo L. Farrell, O.P., was deacon and Rev. George Holl, O.P., assistant pastor of St. Peter's, subdeacon. The Most Rev. John M. McNamara, D.D., Auxiliary Bishop of Washington, presided. The eulogy was preached by the Rev. H. I. Smith, O.P. Fathers McCadden and Holl, who had administered the last rites, also conducted the final absolution.

Father Gorman's truly priestly death softens the loss of his zealous service to St. Joseph's Province. *May he rest in peace!*

✠ THE REV. BENJAMIN BERNARDINE MYERS, O.P., S.T.Lr. ✠

The Reverend Benjamin Bernardine Myers, O.P., S.T.Lr., died on January 11, 1949, at Oak Park Hospital after an illness of several months.

Father Myers was born on August 9, 1897, in Evanston, Ill., the son of Charles A. and Mary Currier Myers. He received his elementary education at St. Mary's School, Evanston, and attended the Evanston Township High School and De Paul Academy in Chicago. He made profession in the Order on September 16, 1917, and was ordained on June 18, 1924. His college training was received before ordination at the Catholic University. He later attended De Paul University, Chicago.

After serving one year at St. Thomas Church, Zanesville, Ohio, Father Myers began his career in secondary educational work at Aquinas High School in Columbus, where he taught from 1926 until 1933 and held the position of Rector 1930 to 1933. Since that time he had been stationed at Fenwick High School, Oak Park, Ill. He was president of the secondary school department of the National Catholic Education Association and a member of the commission on life adjustment education for youth of the United States Office of Education. For the past few years he had been Dean of Studies at Fenwick.

The Very Reverend Edward L. Hughes, O.P., S.T.Lr., Provincial of St. Albert's Province, was celebrant of a Solemn Requiem Mass at St. Pius Church on January 14.

*Dominicana* extends sympathy to the relatives and friends of Father Myers.



**The Summa of St. Thomas Aquinas.** Vol. II and III. Literally translated by the Fathers of the English Dominican Province. New York, Benziger Brothers, Inc., 1948. pp. 1,400, with appendices, special articles, Scriptural, Patristic, Professional and Alphabetical Indices, and complete series of Synoptical Charts. \$48.00 the set.

The second volume contains the Second Part of the Second Part, QQ. 1-189, and the Third Part, QQ. 1-90. The third volume completes the highly commendable publication in English of St. Thomas's *Summa*. Here is presented the Supplement, or final part of the Angelic Doctor's theological masterpiece. However, the articles of St. Thomas comprise only about a quarter of this volume. The remainder of the work contains, among other features, enlightening, popularly written essays which deal with topics contained in the *Summa* and which have been contributed by leading American theologians. Following these appropriate commentaries are many indices which will satisfy the most thorough student. To point out a few—there is an index of Holy Scripture, an analytical index, an index on Labor and Management, and a Business, Professional, Layman's index. Finally, there are synoptic charts that readily show the divisions of the doctrine treated. These volumes, made for classroom work and for frequent reference, are sturdily bound. In virtue of these many favorable points, it is clear that the publishers of this work have made an excellent contribution to the advancement of Catholic Truth, and have provided libraries, schools, clergy and laymen, with a long-sought, practical edition of a monumental exposition of Catholic teaching.

M.M.

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**A Lexicon of St. Thomas Aquinas.** By Roy J. Deferrari, Ph.D., LL.D., L.H.D., D.Ed. and Sister M. Inviolata Barry, C.D.P., Ph.D. with the technical collaboration of Ignatius McGuiness, O.P., S.T.Lr., A.M., S.T.D., Washington, D. C., The Catholic University of America Press, 1948. Fascicle I, A-C, pp. 262. \$12.50.

The appearance of this first fascicle of *A Lexicon of St. Thomas Aquinas* augurs well for all students who wish to read the works of

the Angelic Doctor in the language in which he wrote them. Students and educators of today, on the whole, no longer have the interest in the Latin language that marked former years. Thus many students, when the opportunity presents itself, find themselves unequipped, entirely or partially, for the task of understanding the precise meaning of the words used in the works that play such an important rôle in manifesting Catholic thought. Here in this Lexicon we have the different meanings of St. Thomas' terminology set forth in clear and precise English and copiously illustrated from the very works themselves. Such a thorough study will without doubt prove of inestimable value to the cause of Thomism. Those who labored so carefully and so well in the production of this extensive work show a deep and genuine devotion to Truth. They are to be congratulated, for this and for the real service they have done Christ's Church.

H.E.P.

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**On Being and Essence.** Transl. by Armand Augustine Maurer, C.S.B., M.A., Ph.D., L.M.S., Toronto, Canada, The Pontifical Institute of Mediaeval Studies, 1949. pp. 63, with introduction, notes, bibliography, and index. \$1.00.

In time the vital languages of an age seek to come to terms with the "philosophia perennis." English has, of late, become quite eager in proffering her services as handmaiden. The *De Ente et Essentia* is a happy choice for a translation—historically, because written so early in St. Thomas' lifetime; philosophically, because it is, in so concise a manner, the very fundament on which so much of his later speculation is to rest. It became in its own day a center of controversy, its searching originality and critical approach taking issue with the older Scholasticism then reigning. It was no mere restatement of the then commonly accepted ontological conclusions but grew out of St. Thomas' own Aristotelian insights and his careful reading of the Arabian commentators, characterized by an emphatic (and new) existentialist interpretation of the problems of being. This, and the un-equivocal deduction to the real distinction between essence and existence, earned for it, significantly enough, the temporary reputation of an innovation.

The translator has included an introduction—the first part presenting the historical background, the rest offering a short explicatory outline of the treatise. In addition there are notes—numerous, brief, and varied—some identifying references or clarifying the translation; others elaborating the thought, based largely on the other writings of St. Thomas.

W.J.H.

**Time Cannot Dim: The Story of St. Thomas Aquinas.** By Malachy G. Carroll. Cork, Ireland, The Mercier Press Limited, 1948. pp. 170. 12/6.

Time can not dim the great light which St. Thomas Aquinas gave to the world. But it has worked havoc on the brightness of our idea of him. It was St. Thomas' deliberate intention to efface his own personality from his work. The light that he focused on the Truth has retained its initial brilliance through the passing centuries, but his own star has disappeared intentionally in the brightness of the Light it heralded.

Therefore, any biographer who attempts to bring St. Thomas out of hiding has a herculean task on hand. And it is to be doubted whether complete success can be achieved within the covers of one book. Perhaps this is why Mr. Carroll has chosen to present an "historical" St. Thomas rather than a panegyric on the "inner" man. And on this account the book makes a welcome addition to the other popular works on the Angelic Doctor.

The style is splendid. Its vivid imagery makes the book read like a novel. Most people will enjoy this coupling of a lively imagination to sound historical background. It is the kind of book one will want to read to the finish, at one sitting. It will revitalize our ideas of an ideal which time has not dimmed. G.M.

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**The Three Ages of the Interior Life.** Vol. II. By Rev. R. Garrigou-Lagrangé, O.P. Translated by Sr. M. Timothea Doyle, O.P. St. Louis, Herder, 1948. pp. 668 with index. \$7.50.

In this the second volume of Father Garrigou-Lagrangé's synthesis he treats of the last two ages of the interior life—the illuminative way of proficients, and the unitive way of the perfect. His method is, first, to discuss the great purifications which mark the entrance to these two ways, i.e., the passive purification of the senses, or second conversion, and the passive purification of the spirit, or third conversion. Then he takes up the growth of the virtues and gifts proper to each state; and finally the acts and mode of life proper to proficients and to the perfect. This great spiritual compendium is gathered from the very purest sources, Scripture itself, and the writings of the great Doctors and Mystics; moreover, these sources are used so skilfully that we penetrate beyond the surface antagonisms of supposedly irreconcilable schools. Thus, *The Imitation of Christ*, the works of St. John of the Cross, and the more precise speculations of

St. Thomas in his *Summa* all deliver up their share of truth for the advancing soul.

The special value of *The Three Ages* can be judged if we compare it with another famous work by the same author, *Christian Perfection and Contemplation*. The latter could be called the speculative theologian's introduction to the former. *Christian Perfection* is argumentative, almost polemical at times, and necessarily so. In that work, the scholarly author set out to prove an important and widely misunderstood thesis—that the mystical life and infused contemplation are in the normal way of sanctity. In *The Three Ages* this thesis is already understood. It is presupposed, and allowed to shine through quite naturally. That it does shine through in so many contexts indicates that this is more than a compilation. It is a true synthesis, a perfect ordering of the many elements of the spiritual life in the light of a single principle.

Another great merit of *The Three Ages* is the strong practical sense with which the most lofty doctrines are applied to daily life. A special instance of this is the discussion on Prudence, Meekness, Simplicity and Obedience in the lives of proficients. These are spiritual conferences of a very high order, solid and doctrinal, yet eminently direct and useful. They could readily form the groundwork for many retreats, both for Religious and for those of the laity who have a strong taste for Doctrine.

Perhaps the most distinctive mark of *The Three Ages*, indeed of all the work of Father Garrigou-Lagrange, is not its great originality, but the lightsome quality with which he penetrates and expounds a truth. He has the clarity and precision of the theologian together with the wide understanding of the spiritual director. One is reminded of the saying of Our Lord to St. Catherine in the *Dialogue*: "The religion of the sons of St. Dominic is a fragrant garden. . . ." Men like the author of *The Three Ages* are the inheritors of this tradition, its warmth, its keenness, its lack of superfluities. It is an honest wisdom, at once scientific and broadly human, decisive in its power to integrate, and diffusive of a truth that is not meant to quench and kill, but to heal and make whole again.

D.R.

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**Ancient Christian Writers. The Didache, Barnabas, Polycarp, Papias, Diognetus.** Transl. by James A. Kleist, S.J. Westminster, Md., The Newman Press, 1948. pp. 25. \$2.75.

This is Father Kleist's second contribution to the series which

his translation of *The Epistles of St. Clement of Rome and St. Ignatius of Antioch* inaugurated. Not all of the works of this volume will be of universal interest. The reader is urged to glance at the notes given in the back of the book; for in them not only are scholarly problems considered, but necessary interpretations and explanations of the sometime faulty opinions of the ancient authors are presented.

*The Martyrdom of St. Polycarp* provides profitable reading for all. The hagiographer had a sense of narrative and detail. Both are relayed to American Catholics in the spirited English of Father Kleist's translation. C.M.

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**You Can Change the World!** By James Keller, M.M. New York, Longmans, Green and Company, 1948. pp. xix, 387. \$3.00.

This book introduces the Christopher movement to those who are as yet unacquainted with it; it explains it to those who possess but confused notions concerning it; it acts as a stimulus to those already active in its progress. To our peaceless, ravaged world, whimpering for God and all the Goodness and Truth that come with the possession of Him, a voice cries out succinctly St. Paul's words to the Romans: "Be not overcome by evil, but overcome evil by good." To each of us individually the voice of Father James Keller, a Maryknoll priest, repeats this admonition throughout the pages of his book. It is his conviction "that one percent of the normal, decent citizens of America can be found who are willing to get into the mainstream of American life as Christophers and work as hard to restore to it the divine truth and human integrity as the other one percent (of whom only a portion are Communists) are striving furiously to eliminate these values" (p. viii).

In itself the Christopher Movement is not a new organization or society though it far from disdains such structures:

"Rather than institute a new organization, the Christopher Movement limits itself to one phase of a big problem; emphasis on individual responsibility and individual initiative for the common good of all, regardless of whether one is working on an individual basis or in any one of many excellent and essential organizations" (p. xii).

This personal drive, beginning with one's self and extending to family, neighbors and all with whom one comes in contact, has for its foundation true Christian love put into action. The spreading of the light of truth—especially the small, insignificant spark that the least of us possesses—in the darkness that fast envelopes us is the method of the movement. Repeatedly, Father Keller exclaims: "it is better



to light one candle than to curse the darkness." No one is excluded from the ranks of the Christophers! The recent report of the Congressional Committee on Un-American Activities stress the four major fields of dominion desired by the subversive elements. Though Father Keller's emphasis is certainly on these four: (1) education, (2) government, (3) labor-management, (4) writing (newspapers, magazines, books, radio, motion pictures), everyone will definitely find some phase of activity that fits him here and now.

The Movement aims to overcome not alone Communism, but rather godlessness. The godlessness of America and of the world enfolds all the selfishness, cruelty and misery of our time. Millions of ordinary people are enticed from God in insidious, shocking ways. It is for people of the same calibre, the "little people" in whom Father Keller rejoices, to bring the strays back to the fold. This they can accomplish by reading and absorbing some aspect of this dynamic book and practicing it *here and now*. "That is the one thing which terrifies the godless world over: the fear that some day all those who believe in Christ will wake up and start acting their beliefs" (p. 286). Aside from numerous concrete cases of "little people" doing more than their share already to carry Christ into their corners of the world, Father Keller has given in unmistakably clear terms practical principles for all who desire to be bearers of Christ.

It was Chesterton who wrote: "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." The Christopher Movement, as presented to us by its founder in *You Can Change the World*, offers us the challenge to try Christianity. To each human being who bears Christ in his heart in the slightest degree the cry resounds: Bear Christ—through yourself to others—and change the world!

R.J.G.

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**A Popular History of the Catholic Church.** By Philip Hughes. New York, The Macmillan Company, 1949. pp. 294, with chronological tables. \$3.50.

In these days of uneasy peace, a vibrant faith in the indefectibility of Christ's Church should be the constant hope of every Catholic. He should not live only in the present and wait trembling for the future, but should see in contemporary events an echo from the historical dramas of the past. With the first American edition of *A Popular History of the Catholic Church*, Father Hughes has supplied what has been sadly lacking for the Catholic layman, a readable and competent history of the Church. The Catholic Church, alone, has

been the witness to Christian history; indeed, it is the storm center about which that history rages. Of this, the author says: "In one sense, Church History is a web where threads do but cross and re-cross." In its weave, both human and divine, we can read the story of today.

Father Hughes offers us a most gratifying synthesis of scientific data, vested in a flowing and absorbing style. The book is divided according to the classic outline of Church History. We first meet the outlawed and persecuted Church of the martyrs. Then follows the period of growing pains and organization. The cycle of decay and reform brings us to the triumphant Church of the thirteenth century. Redecay and Protestantism lead to the liberalism of the nineteenth century. History then merges into the chronicles of today. Through the centuries, from Peter to Pius, the papacy forms the focal point about which the good and the bad interplay. The stories of emperors and saints, of religious orders and false philosophies, all have their part to play because all affected in some way the Church of our times.

Every Catholic should know the history of his Church. Not, indeed, as our enemies have painted it; nor even as unstable piety would have it to be. Church History must be the true record of divine guidance and human errancy. Father Hughes has performed a commendable service in bringing to the Catholic people this true history.

T.K.C.

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**The Fathers of the Church, a New Translation. St. Augustine. Volume I.**

Transl. by Ludwig Schopp, Ph.D., Denis J. Kavanagh, O.S.A., S.T.M., Robert P. Russell, O.S.A., Ph.D., and Thomas F. Gilligan, O.S.A., MA New York, Cima Publishing Co., 1948. pp. 450 with notes and bibliography. \$4.50.

This latest volume of the translation of the Fathers contains the four earliest writings of St. Augustine, his dialogues: *The Happy Life (De Beata Vita)*; *Answer to Skeptics (Contra Academicos)*; *Divine Providence and the Problem of Evil (De Ordine)*; and *Soliloquies*. Following the format of the earlier volumes, each translator prefaces his work with an introduction. In addition there is in this volume Dr. Schopp's discerning foreword, which introduces the forthcoming twenty-four volumes of St. Augustine's writings. the clarity of the translation, amply supplemented by a plenitude of pertinent references and explanations, shows the care and scholarship expended to bring St. Augustine to the modern student of the Fathers.

L.S.

**Ste. Catherine De Sienne, L' Actualite De Son Message.** By Joseph Wilbois. Tournai-Paris, Casterman, 1948. pp. 276.

*Ste. Catherine de Sienne* presents the Maid of Sienna as a genuinely human, holy person, whose example can and should be followed by Catholics today.

The author is a competent historian, who has gained a masterful insight into the psychological character of religious experience. From the start, Mr. Wilbois discounts the old theory which asserted that St. Catherine was an hysterical woman. The arguments of the moderns, concerning this error, are refuted at greater length. St. Catherine was neither a paranoiac nor a masochist. As the author points out, those who fling these disdainful names at the saints have a "... poor idea of the 'normal' man; they confuse the 'normal' with the 'average' or 'mediocre' individual. This 'normal' man is the enemy of suffering and is incapable of great ideas. Those, however, who know how to suffer and who have great ideals can be considered as the true norms."

After treating at some length *The Dialogue*, and its message for the present day, Mr. Wilbois considers his saintly subject in relation to Suffering, the Three Degrees of Love, and Abandonment to Providence. Then, in the second section, he takes us St. Catherine's *Letters* and her public life. That an unlettered young woman was able to lead the way in both political and religious problems by her counsel and prayers was a great feat, even when measured by the standards of today. Yet that was Catherine's heroic rôle in the public life of her age. She induced Pope Gregory XI to return from Avignon to Rome, ending the seventy years absence of the Popes from Rome. This was Catherine's greatest public achievement. Mr. Wilbois has sketched that achievement well and has given to his readers a properly balanced study of a renowned saint, and historic figure.

A.L.D.

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**Catholic Colleges and the Negro Student.** A Dissertation in Sociology by Richard J. Roche, O.M.I. Washington, D. C., The Catholic University of America Press, 1948. pp. vii, 245, with appendices and bibliography. \$2.50.

In this sociological study, Father Roche has attempted to show the influence of racial prejudice in the admission of Negro students into the Roman Catholic system of colleges and universities in the United States.

Clearly and forcefully the author has delineated the Catholic

teaching, theological and philosophical, on the subjects of education and race.

In practice, Father Roche has found that in Catholic schools which are discriminatory it is because of state laws, e.g., in the South, or because of custom founded upon the prejudices of the people of the locality or of the school's faculty, all of whom follow the American pattern in white-Negro relationships rather than Catholic teaching. It is clear from his investigations, however, that a very large majority of Catholic institutions of higher education have no policy restricting the admission of Negro students.

But in general, Catholic educators regard the admission of Negro students, at least in large numbers, as a problem which would result in financial losses and in a great exodus of white registrants. The author does not admit the validity of this assertion since in none of the cases which he has investigated has there been any such problem. He maintains that if the school holds to a harmonious and thorough policy of equal participation for all students and controls its discontented faculty members, there will be no difficulty. Only a minority of white students are bitterly opposed to the admission of Negroes and these will not make serious trouble to the school, if the school officially presents a united front on the matter.

Finally, Father Roche indicates that Catholic colleges at least outside the South, can help to better the over-all picture of social relationships in the United States between the two races by educating both Negro and white together without distinctions based on color.

Father Roche's dissertation has touched but one acre of a vast field in what is one of the most serious problems in America today: the so-called "Negro Question." Having proceeded according to sociological methods of research, he has concluded that there is real need for Catholics to apply the principles of their faith by educating the Negro on a college level. Thus training both Negro and white Catholic leaders together for the important and necessary work of interracial justice and charity.

C.J.

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**Beato Angelico. The Frescoes of San Marco in Florence.** Introduction by A. M. Ciaranfi. Hilan, Edizioni D'Arte Amilcare Pizzi (New York 16, N. Y., Studio Publications) 1948. pp. 52, with plates and bibliography. \$10. (Collezione Silvana).

Fra Giovanni da Fiesole, known the world over as Fra Angelico (The Angelic Brother) was born in 1387 near Vicchio, in the vast and fertile province of Mugello. The epithet Blessed, or Angelic, was

given him by the veneration of the people. He applied himself at a very early period of his life to design and the rudiments of painting; and for this reason he left Vicchio for Florence. After studying for a time under some painter of the School of Giotto, he decided to consecrate his life and talents to God. In 1407 he entered the Dominican Order at the Convent of St. Dominic in Fiesole. For the Church of St. Dominic he painted three pictures and in the Convent he executed two frescoes. In 1436 he was sent to Florence to paint in the new Convent of San Marco, which had been built for the Dominicans.

Professor Ciaranfi, in this work on Angelico's frescoes, gives the historical background of the paintings, together with a description and interpretation of the Friar-painter's art. The text is in Italian. The magnificent illustrations, many of which measure 11 x 15 inches, show in detail how Fra Angelico set about decorating the Convent. There are 32 plates in full color depicting in accurate reproductions the frescoes of the cloister and cells of the religious. It is an illustrated Life of Christ, surrounded by His Blessed Mother and the saints. One has but to open this book to any page of the illustrations to see how well the Angelic Painter adorned the walls of San Marco with subjects calculated to elevate souls and hearts to God. After viewing these reproductions we will agree with Vasari that one must wonder how any man, even in many years, could have done so much, and so perfectly.

R.A.

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**Existence And The Existent.** By Jacques Maritain. New York City, N. Y., Pantheon Books, Inc., 1948. pp. 149. \$3.00.

Some years ago Jacques Maritain wrote a preface to Metaphysics. This book, *Existence and the Existent*, is the result of research carried out for a briefer paper given before the Pontifical Academy of St. Thomas in Rome during Easter Week of 1947. It might well be called an epilogue to Metaphysics, for it sums up a lifetime of profound metaphysical thought on the meaning of reality and offers the reader some of the author's most penetrating and abiding lights on that meaning.

Jacques Maritain believes that the existentialism of St. Thomas Aquinas is the only authentic existentialism, for while it affirms the primacy of existence, it preserves essences, or natures, and thereby manifests the supreme victory of the intellect in understanding reality. A philosophy that affirms the primacy of existence, yet destroys essences, as does the modern existentialism, manifests the supreme defeat of the intellect and concludes eventually in despair. This is

the dominant thought, the theme, of the book. We see it asserted in the introduction and repeated in each chapter; the truth of it is shown with regard to the notion of being itself, and of action; it is applied to an analysis of subsistence and subject, to human liberty, to the divine plan. In a concluding chapter, M. Maritain discusses four things: the genesis of existential, existentialism to academic existentialism, the situation of the atheistic existentialist school, the autonomy of philosophy according to Thomistic principles, and finally, the relation between philosophy and spiritual experience.

Although the reader will have a difficult time with some of the pages in this book, he will nevertheless find great reward in persevering to the end. He will see one of the keenest minds of our age piercing the inflamed and poisoned systems of thought that have done so much damage to the modern man; he will see the author take the irrational universe of the atheists and put divine wisdom into it. Jacques Maritain calls one away from the roaring, sometimes incomprehensible, surface of world madness into the depths of that Being where calmness and understanding are. His pages on human liberty, his analysis of the antecedent and consequent will of God, and the meaning of evil, are excellent.

Yet, of the whole book, one remembers most the final pages where M. Maritain, speaking in objective philosophical terms, conveys the fact that all philosophy, all truth, must be born and brought forth in pain. St. Thomas, who wept much, who was contradicted, who beseeched heaven, the saints, disturbed Peter and Paul, for advice; who pressed his brow against the altar for light, who saw men striving to tumble his life's work into the ditch of heresy—yet all the while producing a masterpiece of calm and serene objectivity—this saint is the model for all philosophers. Out of suffering, peace; out of darkness, light.

These concluding pages of this epilogue to *Metaphysics* were properly written in Rome, and do properly anticipate that other eternal city where the Truth will not be seen in anguish, but in unutterable joy.

R.H.

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**Poetic Art.** By Paul Claudel. Transl. by Renee Spodheim. New York, Philosophical Library, 1948. pp. 150. \$2.75.

Paul Claudel's latest is a book whose style has become more and more identified with that fatal haziness of the French school which has drawn many an American verbophile to the Left Bank as the Sirens compelled Ulysses' companions to leap into the waters of

destruction. Very often the voices of the Sirens which Claudel hopes to still, sound their alluring notes through the medium of the poet's own pen. In his own words: "These pages are meant to be the beginning of a text on forests, the arborescent enunciation by June, of a new Art of Poetry, of a new Logic." Claudel's brain child is a provocative, and questionable, substitute for the "old Logic," which is that of Grammar, he says, whose method consists in that of naming. The substitute would be more like the syntax of such a grammar, teaching the art of fitting words together, and is practiced before our eyes by nature itself. "The old one used syllogisms; the new one uses metaphor." The "old Logic" has the advantage, at least, of being understood. The new might very well have the disadvantage of melting the wax in the ears of those who have sought to skirt the beckoning islands of the modern Sirens of words. (Altogether too many youthful French penmen sat at the feet of the late Gertrude Stein, drinking in her heresy of words.) The syllogism and the metaphor, for Claudel, would seem to be disjoined rather than complementary.

The poet's range of vision makes his thought, wrapped as it is in soaring language, difficult to grasp. One has to read and reread the pages of this book before he feels sure that he has grasped the reasoning. Even then, he is not so sure that he has understood. Perhaps the difficulty is subjective. We think not, for the publishers provide us with a hint of what is to come in their few words of appraisal found on the flyleaf: "And as we grasp the strange quality of his (Claudel's) utterance, we become aware that it is not only the head that is thinking but the whole body, with its nerves and bone, and blood." The clear thought of the head more often than not becomes most obscure through the intervention of the whole body. The reader must decide too often what is thought and what is sentiment.

Apart from the cloudy metaphysics of Mr. Claudel's treatment of causality, time, and affinity, very often the links within the development of the theme, the text on forests, the arborescence, the enunciation of a new Art of Poetry and of Logic, are tenuous. Not until the Catholic reader reaches the moving beauty of the pages on the "Development of the Church" will he find himself on surer ground.

This is a book for the chosen few and well worth pondering. Renee Spodheim's translation is a beautiful tribute to the beauty of Claudel's language.

T.O'B.



**A Study of the *Summa philosophiae* of the Pseudo-Grosseteste.** By Charles King McKeon. New York, Columbia University Press, 1948. pp. xii, 226, with Appendices and bibliography. \$3.25.

The authorship of the *Summa philosophiae* here under discussion had long been attributed to Robert Grosseteste. In 1912 Dr. Ludwig Baur, while editing this work, recognized that Grosseteste could hardly have been the author, and his conclusions have been generally accepted by historians of philosophy. Charles McKeon, carrying the thesis of authorship one step further, suggests that Robert Kilwardby, the English Dominican and later the Archbishop of Canterbury, may be the true author. The evidence he offers for this conclusion is reasonable, though not conclusive, since the facts are all too scanty.

This book is both a study and an interpretation of the philosophy of the Pseudo-Grosseteste. It is not a criticism. Charles McKeon desires to interpret this philosophy as exemplifying principles of Christian Platonism, not as a conclusion, but as an hypothesis, a means to an end; which end is the deeper understanding of the nature of human thought, human history, and human understanding. Such an end, though perhaps broad, is certainly achieved. The book does give a deeper understanding of the other stream flowing through philosophy, both pagan and Christian; that stream beginning with Plato and with poetry, and running through the history of human thought up to the present day. From an Aristotelian point of view it is significant that the study closes with a poem in which the metaphor of "light" is elaborated in all its poetic potentialities, and that the poem is from John Milton's *Paradise Lost*.

The observation is rightly made in the Introduction that in the hands of Thomas Aquinas the Christian and Aristotelian doctrines were fused together, but that the synthesis was not devoid of Platonic elements. Indeed, the number of times St. Thomas used the "Platonic" Fathers in his own *Summa* is astounding; so much so that Thomistic scholars of the present day are seeing, more and more, that St. Thomas incorporated more of Plato's "poetry" into his thought than a first glance would reveal. Yet he was after the literal truth of things; and only after having made that clear could he talk of symbols.

A study of the Pseudo-Grosseteste does help in understanding the way in which many people think; it does not thereby help in understanding truth. There are great poetic possibilities in the conception of light when used as a metaphor, but St. Thomas saw



its danger when used literally to mean an exterior divine illumination. He insisted on the light of reason, and it was this light he used, it is this light we must use, to sift truth from error. Charles McKeon has contributed a great deal to philosophic literature by his study of a Christian Platonic system of the 13th century; but, indirectly, he also has shown the greatness of St. Thomas. R.H.

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**Aquinas Versus Marx.** By Alfred O'Rahilly, M.A., D.Sc., D.Phil., D.Litt. Oxford, B. H. Blackwell Ltd., 1948. pp. 71. 2/6.

Though the real battle against Communism is to be fought and won on spiritual grounds, Catholic protagonists must also pay close attention to the economic arguments that show the weakness of the Soviet system. Realizing this two-fold nature of the conflict, the scholarly author of this short work presents a precise account of the Marxian Labour Theory. To oppose Marx's crudely materialist views, Father O'Rahilly constructs from the conclusions of Aristotle and the Schoolmen a reasonable, Christian plan for determining prices, values, and moral business practices. True, St. Thomas and the Medieval Moralists wrote before the advent of "Big Business" and, consequently, knew nothing of its complicated ways. However, the Angel of the Schools, following Aristotle, formulated basic principles that are as sound today in settling problems of wages, Distributive Justice and Commutative Justice, as they were in the thirteenth century. Hence, Father O'Rahilly, in the light of these early Christian thinkers, can justifiably consider taxation, social obligations of property, and other problems affecting modern society. The writer notes also the differences of opinion among certain Catholic commentators especially on the question of restitution and its relation to Commutative and Distributive Justice.

By virtue of the scientific matter treated, Father O'Rahilly's capable presentation will not appeal to a wide audience; but it will be enlightening to students and teachers of Philosophy and Economics and to trained thinkers in the Scholastic tradition. M.M.

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**Thomistic Philosophy.** Vol. I. By Rev. Henri Grenier, Ph.D., S.T.D., J.C.D. Translated from the Latin of the original "*Cursus Philosophiae*" by Rev. J. P. E. O'Hanley, Ph.D. Charlottetown, Canada, St. Dunstan's University, 1948. pp. xx, 558. \$3.50.

This translation of the first volume of Father Grenier's three volume work, *Cursus Philosophiae*, brings to the English speaking

world an excellent textbook of logic and natural philosophy. The new title, *Thomistic Philosophy*, has been aptly chosen by the translator, since Fr. Grenier faithfully adheres to the "plan, doctrine and principles" of St. Thomas Aquinas and his able commentators, particularly, John of St. Thomas.

Latin, it is true, is the language *par excellence* of scholastic philosophy. Owing to the certain objective meaning and fixity of Latin terminology, the philosophy of St. Thomas and his school has remained free from the subjective, changing interpretation of terms that baffles students of so-called modern philosophy. Nevertheless, there is a definite need to bring the truth of Thomistic philosophy to college men and women, for the most part unfamiliar with Latin. Language must not become a barrier between these youths and truth. Hence, Father O'Hanley's translation is primarily intended for these undergraduate students in non-Catholic as well as Catholic colleges and universities.

Teacher and student alike will find *Thomistic Philosophy* a well ordered textbook of Aristotelian and Thomistic thought. Numerous footnote references will enable professors to refer back to the original texts of St. Thomas. The section on logic deals with both the formal and material aspect of the art of correct reasoning. After each article, questions are placed for review. The articles in the section on natural philosophy follow the scholastic pattern, i.e., there are statements of the question, opinions, and thesis, followed by a proof of the thesis, and by corollaries, objections and replies. A brief but good introduction to philosophy prefaces this highly recommended textbook.

V.F.

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**The Role of Assent in Judgment. A Thomistic Study.** By Francis Martin Tyrrell, M.A. A Dissertation. Washington, D. C., Catholic University of America Press, 1948. pp. xii, 184, with bibliography. \$2.00.

The scope of this work is limited to the inquiry of the nature of the intellectual act of judgment under its subjective aspect. The author's search leads him to take his position beside those who affirm the real distinction between assent and comparative apprehension. Two main factors that impel him to this conclusion are that this opinion alone accounts for error and opinion; and it represents the integral teaching of St. Thomas on the subject. Over-simplification is not a feature of this work. Rather, being cognizant that St. Thomas' position in regard to this matter apparently lacks definability, the author closely scrutinizes what Aquinas' better commentators

and interpreters have to say on this point. However, the author's conclusion does not rest on the authority of these great minds. On the contrary he relies solely on the authentic teaching of the Angelic Doctor for the genuine doctrine concerning the rôle of assent in judgment.

In establishing the true nature of judgment the author shows clearly that it can, of its very make-up, take its part in the act of Faith without contradictions. Also the real distinction of assent from the act of apprehension makes it possible for an adequate explanation of error and other voluntary judgments. Finally the writer of this learned and useful work manifests that the true nature of assent brings out in striking relief the basic existentialist character of Thomistic Metaphysics.

J.L.S.

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**An Index to Aristotle.** By Troy Wilson Organ. Princeton, N. J., Princeton University Press, 1949. pp. 181. \$5.00.

This tidy volume is a testimonial to much patience and research. It is an English topical index; and it is based on the eleven-volume English translation of Aristotle, edited by W. D. Ross and J. A. Smith. This index is a convenient guide for any Aristotelian; it is an invaluable aid in correlating the "Stagirite's" thought; and it is an absolute necessity for anyone who wishes to discover quickly what the Philosopher taught about anything, from "abstraction" to "zoo-phytes." Mr. Organ deserves commendation for his labor. L.E.

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**The Road to Reason.** By Lecomte Du Nouy. New York, Longmans, Green and Co., 1948. pp. 254. \$3.50.

The first thing to note about this book is that it was written seven years before the author's other famous work, *Human Destiny*; before he had seen the full import of the greatest world war. This book, then, does not contain the writer's complete thought on the problems of the fate of man that troubled him so much. But, fundamentally, the ideas and solutions are the same for both books. One who has read *Human Destiny* will be able to see the same principles at work in this earlier book, but in a more scientific and less popular form.

The greatest value of du Noüy's offering is his description of the vast abyss between the purely scientific, materialistic outlook on life and the human outlook; the viewpoint that pertains to man as man, a living, intellectual, free being, able to distinguish the condition

that the world is in from his idea of what it should be. Du Noüy tries to throw a bridge across this abyss by showing that science does not of itself lead to complete materialism. There are many questions concerning man and the universe that the scientist can not answer, for example, man's and the universe's absolute origin and their purpose.

But du Noüy was a scientist and as a scientist he had no solution to the problems he attacks. A scientist never asks the question, why or to what purpose. If he does, he no longer is a scientist. When du Noüy argues against the materialistic tendencies of most scientists, he does so on scientific grounds, telling them that they have no right to conclude to anything, that they have no definite scientific reasons for believing. He proves that the conclusion of materialism and the ultimate origin of the universe or man by chance is unwarranted on scientific premises. It is a negative argument, but the best that a scientist can put forth. It is not an argument that answers the fundamental *why*.

There are only two types of learned men that can answer this question, the theologian and the metaphysician. The validity of the theologian's answer, the religious answer, du Noüy admits. That of the metaphysician he denies by the simple denial that there is any middle field of knowledge between the scientific and the religious. For him there is no rational, human knowledge other than empirical knowledge and its master, mathematical logic. This failure to see any validity in metaphysics is ingrained in his thinking. It is a fatal blunder for this man who tries to reconcile the thought of scientists with religious thought, for the only person that can introduce science to religion is the metaphysician, men like Thomas Aquinas as a philosopher; like Maritain and Gilson. Du Noüy makes a valiant attempt to put purpose into our lives and our universe, but his arguments just do not have the driving force that comes from a fundamental understanding of reality, the understanding of the lover of wisdom. No! The road to reason is along some other path. The man who has lived and talked science for the greater part of his life cannot find it.

E.F.

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**The Drama of the Rosary.** By Rev. Isidore O'Brien, O.F.M. Paterson, New Jersey, St. Anthony Guild Press, 1948. pp. 158. \$1.50.

Since Our Lady appeared at Fátima expressing her wish that the Rosary be recited, many books of Rosary devotions have been printed. Father O'Brien's present work is one of the finest we have

read. *The Drama of the Rosary* is the Life of Christ portrayed in three acts; each being divided into five scenes. The texts from the Gospels describing the mysteries of the Rosary are quoted. The dogmas of the Church, which are connected with the mysteries, are explained. Both of these features furnish the reader with ample thoughts for meditation.

A very brief historical sketch of the Rosary and its development composes the rest of the book. D.B.C.

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**The Teaching of the Catholic Church.** 2 Vols. Edited by Canon George D. Smith, D.D., Ph.D. New York, The Macmillan Co. pp. 1,316. \$12.50.

Within the covers of these two handsome volumes are presented, clearly and succinctly, the dogma of the Church. Canon Smith merits the highest praise for this admirable work. It avoids entirely, or touches lightly, controversial opinions, and adheres to defined Catholic doctrines. Fortunately, the majority of the contributors to this work are competent essayists; the result is a lucid exposition of the articles of Faith, free from unnecessary and abstruse technicalities.

The various parts of this work previously appeared as thirty-five distinct publications, under the title of *The Treasury of the Faith Series*. Now completely revised, and partly rewritten, they offer a comprehensive summation of unvarnished truth. This compact treasury of truth is admirably suited not only for priests, but also for the Catholic layman who desires to be well-informed on the tenets of his Faith. B.R.

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**Catholic Social Action.** By John F. Cronin, S.S., Ph.D., Milwaukee, Bruce Publishing Co., 1948. pp. xviii, 247, with bibliography. \$3.50.

In a recent statement Pope Pius XII said that the ministry of priests is needed "... not only in the Churches—where very often those most in need do not go—but also, as often as the opportunity is presented to them as priests, to exercise their sacred ministry in the fields, in shops, factories, hospitals, prisons, in any way in the midst of workers, becoming as brothers to brothers to win all to Christ." This statement sums up the exhortations to Catholic Social Action of the Popes of the past fifty years. There should be no doubt, then, as to the necessity of a vigorous drive directed by priests and engaged in by all the laity who can possibly help.

Father Cronin in this book shows us how this can be done most effectively and with the greatest amount of success. His scholastic

and practical training in this field enables him to speak with authority. Sound knowledge of the principles of Christian Philosophy united to information concerning events, facts and situations of social importance is a two-fold requisite that is absolutely essential in this field, he points out. In this book the latter field receives the more prominent place, a study of the former being reserved for a volume now in preparation. As a result this work is mostly factual and directive. He shows how education for social action should be conducted and then discusses the application of this education to employer-employee relations and to community groups. In explaining the more prominent Catholic Action groups such as the Jocists, ACTU and the Christophers he refrains from any definitive judgment. He follows the same procedure in outlining such social legislation as the Taft-Hartley Law. It seems that it would have been more helpful to teachers and students of Catholic Action if he had been more decisive in evaluating these measures.

For those interested in pursuing the subject further, an extensive supplementary section is furnished, supplying reading lists, Diocesan Social Education Projects and sources of information. Being primarily a text-book, this work will be invaluable in social action education, as there are few treatments in that field as extensive as Father Cronin's. The companion volume on Christian social principles will be of even greater worth.

M.C.

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**The Two Trees.** By Gerald Vann, O.P. London and New York, Collins Co., Ltd., 1948. pp. 48. 2s. 6d. net.

Continuing a theme which he has convincingly treated in several previous works, Father Vann here throws further light on the problems of pain and suffering and their solution by Christian love. The greater part of this book, with minor variations and additions, was broadcast to the English public on Passion and Palm Sundays in 1948. Though the talks are not exhaustive treatments, they will be satisfying to the thoughtful reader, and will show how the difficult, inescapable sorrows of life are really special means to draw closer to God. It is the author's particular capability to be able to discuss these problems with accuracy and understanding; and, at the same time, to present them with a personal note in fine literary style. This latest work of Father Vann, therefore, merits careful reading, and does justice to the writer's already established reputation as a popular defender of Catholic doctrine.

M.M.

**Paths to Eternal Glory.** By Rev. Clement H. Crock. New York City, Joseph F. Wagner, Inc., 1948. pp. 200. \$2.75.

Fr. Crock's *Path to Eternal Glory* is another worthy book for his many readers. The subject matter of the book may be considered as rather unique; it is a work dealing with consoling thoughts for the bereaved. The author succeeds in bringing spiritual comfort to bereaved relatives by emphasizing the consoling features of Catholic teaching.

Fr. Crock has envisioned almost every possible case where consolation is needed. Undoubtedly, he has borrowed extensively from his many years of pastoral experience. He develops the various topics from apt Scriptural quotations which introduce each chapter. He also quotes from the Psalms, the Fathers of the Church, the lives of the Saints, and from many well-known theologians.

The first part of the book is entitled "General Paths to Eternal Glory," and presents a general picture of the truths of our Faith, which have particular reference to the faithful departed. Many anecdotes in this section aid the reader in grasping the importance and meaning of these truths.

The greater part of the book is entitled "Particular Paths to Eternal Glory," and here Fr. Crock offers simply, but vividly, thoughts of consolation concerning the faithful departed from every state of life. The author concludes his work with four brief patriotic addresses.

Readers of *Paths to Eternal Glory* will find in its pages many beautiful and consoling thoughts; they will also be prompted to remember to pray for the souls of the faithful departed. M.G.

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**Nazareth, A Book of Counsel and Prayer.** By Rev. M. S. MacMahon. Westminster, Md., Newman Press, 1948. pp. 278. \$2.50.

This prayer-book is intended for married women. It contains much sound advice simply told. Also included are many prayers and devotions, which are calculated to bring down the bountiful graces of the Sacrament of Matrimony. This purse-sized volume is ideal for actual or expectant mothers. Pastors should have a supply of these on hand, not only for the married women of their parish, but also for prospective brides. R.H.

**The Philosophy of Catholic Higher Education.** Edited by Roy J. Deferrari, Ph.D., LL.D., L.H.D., Ed.D. Washington, D. C., The Catholic University of America Press, 1948. pp. 197. \$3.25.

This book presents the proceedings of the Workshop on the Catholic Philosophy of Higher Education, held at the Catholic University of America during the summer of 1947. It consists in a series of topics presented in the form of papers at the Workshop, and compiled into the present volume under the capable editorship of Dr. Roy J. Deferrari.

The topics proposed for discussion are those facing Catholic Education today, which must be answered by the Catholic Philosophy of Education.

This book should find its way into the hands of every educator who has a genuine desire to solve the perplexing problems of modern education.

R.D.D.

**The Major Seminarian.** By B. F. Marcetteau, S.S. Paterson, New Jersey, St. Anthony Guild Press, 1948. pp. xii, 491. \$2.00.

*The Major Seminarian* by B. F. Marcetteau, S.S., was written as a "helpful and friendly guide to seminarians on their way to God's altar." It is just that. It is a helpful guide because it contains in a convenient-size volume a great number of choice prayers and devotions. It suggests a good and reasonable private rule and offers wise counsels concerning retreats, prayer, and vocations. Finally, it has simple and effective meditations on the Priesthood, the virtues necessary for a Priestly vocation, and the spiritual life that should be much alive in the soul of a "dispenser of graces." While this book, on a whole, will be greatly beneficial to the one who uses it, it may prove a bit disturbing to him if he is used to scholastic and Thomistic terminology. The Author sometimes uses his terms loosely. To cite only one instance: he does not show sufficiently that the "heart" as distinguished from the "will" is used only in a metaphorical sense. p. 428.

*The Major Seminarian*, though, still remains a helpful, and what is more, a friendly guide for aspirants to the priesthood. Father Marcetteau has presented his matter in a simple, unaffected, and understanding manner.

N.B.J.

**The Seven Miracles of Gubbio and The Eighth.** By Raymond Leopold Bruckberger, O.P. New York, Whittlesey House, McGraw-Hill Book Company, Inc., 1948. pp. 60, with illustrations. \$1.50.

Of the many delightful tales told of Saint Francis and material



creation, one that stands out preeminently is that of the taming of the wolf of Gubbio. Truth or fiction, it is a tribute to the gentleness and simplicity of the great saint of Assisi. Fr. Bruckberger, a French Dominican, who had a noteworthy career in the recent war as Chaplain General of the French Resistance, has taken the legend and in a charming narrative conveys an eloquent sermon with force and impact.

The parable opens with the covenant struck between Francis and the wolf. Surrendering his marauding habits, the converted beast is royally received by the citizens of Gubbio, especially since the saint has granted him the power to work seven miracles. Lest the reader's pleasure be diminished by a too minute summary, the unfolding of the adventures of the Holy Wolf and his marvelous exploits are left to his own perusal of this captivating allegory.

The tale is told with simplicity, and sincerity. Great credit is due to the translator who has brought it to English readers in an easy, fluid style, reproducing the directness and grace of the author. To anyone desiring an hour of happy absorption and profitable enjoyment, the *Seven Miracles* is earnestly recommended. It is a work of art that may fittingly be ranked with the famed *Juggler of Notre Dame*.  
F.H.

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**Wreath of Song.** By Robert C. Broderick. Milwaukee, The Bruce Publishing Company, 1948. pp. 202. \$3.00.

*Wreath of Song* is a biographical novel of Francis Thompson. To state that it is a first novel should be criticism enough. First novels like first dates, first ventures on ice, and first sermons, should be passed over quietly.

The most obvious weaknesses of the author are a proclivity for unhappy metaphors which appear on almost every page, and an infatuation for high sounding words and phrases . . . "a globule from the frying fat of charity" . . . "literary hierophants" . . . "hirsute garments" (this for hair-shirt), etc.

The life of Francis Thompson the great Catholic 19th century poet offers fascinating material for the novelist. Seminarian, medical student, dope-addict, street peddler, poet, these the external phases of Thompson's life are sufficiently varied and unusual to make any writing on the poet interesting reading.

Although the external struggle to survive is terrifying in its starkness, the real battle that Thompson waged and won was spiritual; taking place in the hidden depth of his tortured soul. In *The*

*Hound of Heaven*, one of the most beautiful poems of the 19th century, and by all odds the most inspiring one, the poet has left us the unforgettable record of his soul's wrestling with Christ, and of the defeat that was victory. To approximate this in novel form would take the pen of a Graham Greene. So far it has hardly been attempted.

H.K.

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**Scott-King's Modern Europe.** By Evelyn Waugh. Boston, Mass., Little, Brown & Co., 1949. pp. 89. \$2.00.

Evelyn Waugh, England's foremost stylist and satirist, has produced this polished tale of a "dim" schoolmaster's summer vacation amidst totalitarian hospitality. As usual, the author's style is impeccable; there is not a wasted word in the small volume. It must be admitted, however, that the story, except for sporadic incidents, is unworthy of its polished prose. It lacks the greatness of *Brideshead Revisited*, the hilarity of *Scoop*, and the satirical ferocity of *The Loved One*. Mr. Waugh has written better novels.

A.M.

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**The Greatest Story Ever Told.** By Fulton Oursler. Garden City, N. Y., Doubleday & Co., 1949. pp. 299. \$2.95.

Jesus Christ was simplicity personified; and Fulton Oursler has written the story of Christ's life with appropriate simplicity. Where the Gospel narrative remains silent, Mr. Oursler calls upon legend and his imagination to fill the void. He is to be complimented on the restraint he has imposed on his imagination; for the entire story is an example of simplicity and restraint joined to produce an excellent book. It is the narrative itself that is thrilling and powerful, and the author wisely subjects his style to the story. This book will, undoubtedly, recreate the age of the Saviour's life for countless people. While reading these reverent and beautiful pages, one finds little difficulty in journeying back, in imagination, almost two decades of centuries, and becoming a witness to the deeds and actions of the Son of God. It is indeed *The Greatest Story Ever Told*; and Fulton Oursler has told it well.

R.M.

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**Saint Peter the Apostle.** By William Thomas Walsh. New York, the Macmillan Company, 1948. pp. viii, 307. \$3.50.

Saint Peter is one of the most lovable characters of the Sacred Scriptures. Yet there has never been much of a serious study of his

personality. Everyone has something of the picture of a big, bluff, blundering, fatherly old man. This is about as far as any consideration of him goes. Most references to Peter have been to what he stood for: the foundation rock of the Church of Christ, the authoritative primacy of the Pope, the first in the succession of the bishops of Rome. In this book, however, William Thomas Walsh paints us an excellent portrait of Peter the man, the saint, the person in whom Christ placed all His confidence to carry on the work of the foundation of the Christian Church.

Biographies of saints are very difficult works to write. Most of the time the author is distracted from the start by the extraordinary, the miraculous, the ecstatic in the saints' lives. But here the story is different. We make Peter's acquaintance as a common fisherman of Galilee, not very learned, but hard working and serious. His responses to the first motions of grace are encouragingly ordinary. It is remarkable to watch the development and advance of Peter's character and faith in the less than three years of his association with Christ on earth. Peter becomes strongly attached to Christ with energetic and anxious devotion. He followed his patient Master over the narrow way and the steep path of those turbulent years at the beginning of Christianity. There are the terrible ups-and-downs of his denial and his repentance. The road is overshadowed by the dark, foreboding confusion and despair of Calvary. There is the delightful run of hopefulness to the tomb of the Resurrection.

Naturally, the chief sources of knowledge about Peter are the Scriptures. In fact, three quarters of this book depend on the authority of the four Gospels and the Acts. It amounts to a veritable life of Christ, and that is never an uninteresting story. There is very little evidence to shed light on the rest of Peter's activity until his death thirty years after Christ. This sparse account is filled in by Mr. Walsh with an interesting and valuable background of the customs and atmosphere of the times and people. It is what Peter "must have done," or "probably did." The volume is written in the very readable half-novel, half-essay style of *St. Teresa of Avila* and *Our Lady of Fátima*. Conversations are kept almost entirely in the actual words of the Scriptures. A note of interest is that Mr. Walsh uses the translation of Father F. A. Spencer, O.P., "for many facts about Saint Peter are made clearer in the Greek text than in the Vulgate or its Douay derivative." All exegetical interpretations seem to be of the safest, and disagreement can only be found in such few statements as that the sinner Mary Magdalen is the sister of Lazarus, and that Christ demanded the triple repetition of Peter's love

in reparation for Peter's triple denial. These few places for criticism do not mar a very good life of the first visible head of the Church.  
A.S.

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**Saint Paul.** By Robert Sencourt. New York, Sheed and Ward, 1948. pp. 378, with appendices. \$3.50.

This biography of St. Paul marks a new addition to the series *Great Writers of the World*. The author tells the story of the Apostle of the Gentiles with a forceful style in harmony with the personality of St. Paul, and the dramatic incidents of his life.

If this book is intended as a criticism of the merits of St. Paul as an inspired writer, however, the author's omission of such a doctrine as that of the Eucharist is not understandable. Apparently, in his summary treatment of the Pauline Epistles, Mr. Sencourt tries to avoid all questions which might give cause for controversy among his readers. He explains the Epistles only in their broadest outline, thereby omitting many of the vital truths they contain.

J.D.S.

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**Transformation in Christ.** By Dietrich von Hildebrand. New York, Longmans, Green and Co., 1948. pp. ix, 406. \$4.50.

Dietrich von Hildebrand, a native of Germany until 1933, and now an American citizen and professor at Fordham University, has in this book contributed a remarkable work to the religious literature of our age. The book deals with the spiritual attitude and virtues which are demanded of a Christian who desires to be fully transformed in Christ. Modern America, indeed, is in sore need of a book of this type, since the full import of the Christian vocation to an inner life of sanctity is not always sufficiently understood by modern Catholics. This work should prove to be an invaluable assistance in indicating the course that the true follower of Christ must follow if he is to become "a new man in Christ." The author has the rare gift of reaching to the very roots of the problems which he discusses. His analysis of the obstacles to, as well as the remedies for, the attaining of a lasting transformation in Christ are complete and well defined.

The book is carefully thought out and is certainly worthy of careful reading. Unfortunately, the author's style now and then is rather ponderous, and offers difficult reading. Especially is this true of the early chapters of the book. Perhaps this will prove to be a stumbling block to the average reader. However, despite this defect,

the book deserves and will undoubtedly receive wide circulation.

An earlier German edition has been hailed as "a modern Imitation of Christ." Although this is an evident exaggeration, it does indicate the value and worth of this welcomed addition to contemporary religious reading. X.S.

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**High Road In Tartary.** By Abbe Huc, Edited by Julie Bedier. New York, Charles Scribner's Sons, 1948. pp. 219. \$2.75.

This thrilling volume relates the dangerous and exciting journey of Abbé Huc and Father Gobet in the years of 1844-1846. To study the character and manners of the Tartars, they left their peaceful Chinese mission at Peking, and travelled to Lhasa, the famous metropolis of the Buddhist world. The missionaries plodded their way through arid deserts and over frightful mountain passes; on camelback, on horseback, and often on foot. They encountered wild beasts and savage brigands; and for two years they endured cold mountain winds, and the burning desert sun.

Julie Bedier, a Maryknoll Sister, who spent fourteen years in China, has rendered a fascinating, readable tale from the original book. The volume is interesting, enjoyable, and exciting. We recommend it on all these counts. S.M.

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**The Church's World Wide Mission.** By Bishop James E. Walsh, M.M. New York, Benziger Brothers, Inc., 1948. pp. 231. \$3.00.

This book deals, as the title proclaims, with the progressive carrying out of Christ's command to the Apostles: "Go, teach all nations." It portrays strikingly the ceaseless battle that the Church has always waged against the forces of unbelief and error, of ignorance and sin from the Ages of Persecution down to modern times. The author who has lived for eighteen years as a missionary in China has taken an active part in the fight against one of the chief of these forces, paganism. Thus he is able to depict with feeling the early Church's struggle against this same force, Her triumph and Her gradual growth throughout all of Europe. Many of the famous saints who helped in this great task—St. Austin, Pope St. Gregory the Great, St. Ansgar, St. Patrick, St. Boniface, St. Columba and a host of others—pass in review before the readers' eyes. The apostolic work of the Mendicants in the late Middle Ages is given its place as well as that of the Jesuits a few centuries later. In one chapter the pitiable state of the world before the Incarnation is touchingly described while in another, perhaps the most beautiful in

the whole book, the driving force behind the Church's expansion, namely Christian charity, is powerfully set forth.

This is a book that will make Catholics proud of their heritage and eager to share with others the spiritual wealth that is at their command in the Church. When the reader has finished it, he will realize fully that the Catholic Church alone can unite and save the world.

H.E.P.

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**Handbuch der Speziellen Pastormedizin.** Vol. I. By Dr. Allbert Niedermeyer. Vienna, Verlag Herder, 1948. pp. xxiv and 508. Price: S 66.80, sfr. 29. 10% discount on purchase of entire work of six volumes.

This work on Pastoral Medicine, to embrace six volumes, is a new treatment of the problems in the field where Theology and medicine meet and overlap. It is designed to be of utility not only to the theologian, spiritual director and doctor, but also for jurist, guardians, teachers and psychologists. The author, Dr. Niedermeyer, is a doctor in philosophy, medicine and law and for years has been both teacher and practicing physician in social hygiene.

The first volume presents a general introduction to the problems of sex—its physiology, pathology, hygiene, ethics, sociology and metaphysics. Later volumes will treat of various problems in particular. An appendix entitled "Thomistic Studies on the Biology, Sociology and Metaphysics of the Two Sexes" offers a series of essays attempting to correlate and synchronize the teachings of St. Thomas Aquinas with those of modern science. A few of the topics considered are the Thomistic doctrine on the active and passive principles of generation, matter and form, the physiology and psychology of the sexes according to St. Thomas, and the inferiority and subordination of woman.

A.L.E.

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**Another Two Hundred Sermon Notes.** By F. H. Drinkwater. New York, P. J. Kenedy and Sons, 1948. pp. 210. \$4.25.

Preaching and the preparation for it offer many difficult problems. Among the factors the priest must consider one of the most important is that of attaining unity in his talk. In this regard, a book such as Father Drinkwater's offers special advantages. In the first place the author is an experienced Catechist who has spoken frequently and who offers an orderly presentation of Catholic Truth. Secondly, the book is arranged with outline and choice of themes that should, above all, keep the remarks of the preacher coherent.

Again, unity can be maintained in a series of talks by using the system of development of ideas proposed by the well known English lecturer. The curate, pressed for time and unable to draw upon his own experience in preparing his Sunday talk, will find this work satisfactory. The outlines are arranged for every Sunday in the year and provision is also made for special occasions such as a Novena to the Sacred Heart or a talk on the dedication of a church.

J.O.

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**The Works of John Henry Newman. Sermons and Discourses.** Edited by Dr. Charles F. Harrold. New York, Longmans, Green & Co., Inc., 1949. 2 Vols., with preface and introductions. \$3.50 ea. vol.

The sermons of Newman have stood the acid test of an irrev-  
erent century. Their endurance is due to many reasons; they offer a  
sincere expression of dogmatic truth; they have a literary greatness,  
a quality of "hardness" that frees them from sentimentality; but  
most of all, they expose the tremendous integrity and personality of  
their author. The constant demand for Newman's works has neces-  
sitated this new edition.

The Editor has succeeded in garnering the text, "... which bid  
fair to stand the test of time," and which help the reader "... to  
understand the many-faceted mind of the author."

The sermons are arranged chronologically; the twenty-nine of  
Vol. I covering the years of 1825-1839, and the twenty of Vol. II  
delivered during the crucial years of 1839-1857. Consequently, they  
range from the moving sermons of his Anglican days to the precise,  
confident discourses of his Catholic faith. The sermons have a Vic-  
torian air and a fastidiousness of language, strange to the modern  
literary mind; but they are tranquil, deeply moving, and quietly  
rhetorical.

These, incidentally, are the last two volumes completed by Dr.  
Harrold before his death last July; thus, with their publication, the  
editorship of this new edition will pass to other hands. W.J.H.

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**"Show Me Thy Face!"** By Silvano Matulich, O.F.M. Paterson, New  
Jersey, St. Anthony Guild Press, 1948. pp. ix, 99. \$1.00.

*"Show Me Thy Face!"* by Silvano Matulich, O.F.M., is a  
group of simple and direct retreat conferences. Father Matulich  
said that when he gave them, they were so graciously received that  
he was induced to put them into book form. That he did so is a  
boon not only to those who heard him, but also to others who are

introduced to them for the first time. For the former, this book will be a help to recall their wonderful experiences during the retreat, and to consider more thoroughly what was said to them. For the latter, it will be an opportunity to gaze upon certain beautiful truths of the Faith, interestingly presented, and to have them impressed more strongly on their minds. All will like and profit by "*Show Me Thy Face!*" N.B.J.

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**Dermot of Cashel.** By Michael O'Halloran. pp. 28.

**The Epic of Primate Creagh.** By Michael O'Halloran. Dublin, The Catholic Truth Society of Ireland, 1948. pp. 16. 1/8.

Michael O'Halloran has penned for us in these two short but complete pamphlets absorbing incidents in the tumultuous history of Ireland. These are the tragic, yet inspiring, stories of Dermot O'Hurley, Archbishop of Cashel and Richard Creagh, Archbishop of Armagh, who died as martyrs of the faith in the Elizabethan persecutions.

He has painted for us a picture of confused times when Ireland was an emerald pawn between the perfidy of English Anglicanism and the vacillation of Spanish nationalism. To profess the Catholic faith in those times was dangerous; to act as shepherd to the flock was to court the niceties of English justice. Yet, at the papal injunction, Dermot O'Hurley and Richard Creagh were invested in the pallium and sent to Ireland to nourish the little ones of Christ. Their lives testify to the love and loyalty with which they undertook their commissions. As such, they were obstacles to England's feverish but futile attempts to tear the Irish from the faith of Patrick; and so they were martyred.

Dermot was betrayed to the authorities of Dublin Castle and subjected to torture that would make the Black Legend of Spain mere child's play. Still he clung to the faith and received the martyr's palm in 1584. Richard was also the victim of foul treachery and sent to the Tower of London. He confounded his accusers at his trial but was finally poisoned in 1585.

All Catholics of Irish descent would do well to read these pamphlets and learn something of the price their fathers paid to preserve their faith. T.K.C.

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**Sixty Saints For Boys.** By Joan Windham. New York, Sheed & Ward, 1948. pp. 404, with illustrations. \$3.00.

Joan Windham did it again! Somehow or other, this remark-



able English woman manages to keep abreast of her housework and other activities and still produce popular books on the saints for youngsters. This time it is *Sixty Saints for Boys*.

Written in her unique style as a storyteller, the book is sufficiently illustrated to capture the interest of boys in the lower grammar grades. Unusual features are the author's added elucidations and suggestions, designed to fascinate the young reader and to arouse his curiosity to learn more about the saints.

Unfortunately, not a few of the stories are legendary, but in many cases that is just about all that has been preserved for us about our patron saints. Besides, the original design of Joan Windham was to acquaint boys with the saints whose names they are likely to have. And *Sixty Saints for Boys* does just that. F.K.

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**Three Saints' Lives.** By Nicholas Bozon. Transl. by Sister M. Amelia Klenke, O.P. St. Bonaventure, N. Y., The Franciscan Institute, 1947. pp. lxxviii, 124, with notes and bibliography.

Intended in its original form to be a dissertation for the doctorate degree, this study is now presented to the general reading public for its profit and edification. The study is a translation of three short saints' lives, "*La Vie la Marie Magdalene*" (504 lines), "*La Vie Sein(te) Margaret(e)*" (330 lines), "*La Vie Seint Martha*" (340 lines), put into verse by one Nicholas Bozon. The identification of the author has caused researchers great difficulty. But he is now generally identified as having been a Franciscan Friar of the thirteenth or fourteenth century of the Norfolk or Nottingham branch of the Bozon family. He was a Friar and a poet, and as a poet his aim was to compose poems of devotion suited to the capacity of the unassuming common people.

The author borrowed his material for these "lives" to a great extent from the celebrated "Golden Legend" of Jacobus de Voragine, O.P., who in turn has based them on the popular legends of his own contemporary period. That today the foundations for these "lives" are recognized as being historically untenable should not prejudice the reader either against the author or against the "lives." They are the expressions of a medieval mind voiced in the medieval atmosphere of faith in the nearness and the absoluteness of the supernatural to which miracles are not foreign.

Sister Amelia has made a faithful translation of poems burdened with the undue liberties of which Anglo-Norman poets availed themselves. The work of translation was particularly hampered by

the manifestly mediocre rhyme scheme of the poet and his bad verse, instanced in the excess or lack of syllables rendering the meter highly irregular. However, the translator has remained faithful to the poet, sacrificing a smoother and stricter meter to a literal rendition of the poet himself. The tremendous labor of research and patient attention to detail by the translator is displayed in her discussions of the numerous problems connected with this translation: the manuscripts, sources and date of composition of these poems, versification and language of the poems. She has appended notes on each of the poems, a bibliography, and an index of proper names and glossary. Outside of the specialists in these fields, these discussions will not interest the average reader but the "lives" may be read with profit by all.

F.M.

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**Girls, You're Important!** By Rev. T. C. Siekmann. New York, Joseph F. Wagner, Inc., 1948. pp. 142. \$2.50.

This little book, written by Father Siekmann, author of *Advice for Boys*, is addressed to teen-age girls. Written in a straightforward, simple style, it covers the practical moral aspects of a great variety of subjects familiar to the high school girl, from the use of cosmetics to vocational guidance. The book intends to help girls realize the important place of womanhood in the plan of God, and to point out to them the means to fulfill that plan. Outstanding among the thirty-eight topics are conferences on prayer, the Mass and religious vocations. Not only teen-agers, but even parents and teachers will find this small volume interesting and useful.

J.B.

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**Canonical Legislation Concerning Religious.** Authorized English Translation. Westminster, Md., The Newman Press, 1948. pp. 74.

This is an authorized English translation of most of the Second Part of the Second Book of the Code of Canon Law. Canons dealing exclusively with clerical Institutes are omitted. Included are extracts from other canons that refer to Religious. An Index concludes this handy little booklet which should be useful to Religious of both sexes who find it difficult to master the official Latin text of the Code of Canon Law.

J.T.C.

**The Pauline Privilege and the Constitutions of Canon 1125.** By Fr. Francis J. Winslow, M.M., J.C.D. New York, The Field Afar Press, 1948. pp. xiii, 112. \$2.00.

Fr. Francis J. Winslow is a priest of Maryknoll. The Maryknoll Fathers specialize in missionary works and problems, and, for over twenty years, Fr. Winslow has prepared these missionary specialists for their work by his office as Professor of Moral Theology and Canon Law at Maryknoll Seminary. Such an educational background is a unique one which goes far to explain this unique book.

The question of the Pauline Privilege constantly occurs for missionaries and missionary Bishops. Based on St. Paul's words in I. Cor. 7, 12-17, the application of the privilege in particular cases is certainly not always patent. In question and answer form the author fully explains and applies the privilege.

For cases not covered by the Pauline Privilege, the three Constitutions of Popes Paul III, Pius V and Gregory XIII dissolve marriages of unbaptized persons, provided, of course, certain conditions are present. Again in question and answer form, the priest of Maryknoll lays out the conclusions to be taken from the three Constitutions. To cover fully the field Fr. Winslow adds an explanation of canon 1127 — the privilege of the Faith in doubtful cases — treated in the same way as the previous two sections. The appendix includes forms suitable for use in the exercise of the Pauline Privilege and a few cases. The index is complete.

The marriage bond is a most frequent case for priests in general. For missionaries the Pauline Privilege and canons 1125 and 1127 are usually involved. Here is a practical volume for the library of any foreign missionary.

M.S.W.

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**Catholic Religious Orders.** Compiled by Oliver L. Kapsner, O.S.B. Collegeville, Minn., St. John's Abbey Press, 1948. pp. xxvii, 351, with bibliography. \$4.00.

This list of Catholic Religious Orders is most welcome. The term, "Religious Orders" is taken in the broad sense to include Orders, Canons, Congregations, Institutes and Societies. It treats of Orders for men and women, clerical and lay, surviving and extinct. Data is given on religious military orders, but not about secular ones. The country of origin and date of foundation are cited. Main entries are given in English, except for a few of the older orders known only by their Latin or their foreign name. However, the for-

eign name can be ascertained by information included under the main entry.

Symbols of the individual Orders are given in the general alphabet, with a reference to the Order signified, e.g., O.S.B. See Benedictine Sisters; Benedictines. Dominicans will find three pages of entries for their Order, with numerous cross references. The work has an excellent glossary explaining important terms relating to Religious Orders. This compilation merits high praise and is recommended to librarians, especially catalogers, and to all who wish to discover the variety amidst unity in the Catholic Church.

R.A.

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**Habitos Blancos sobre Tierras de Mexico.** By Jesus H. Alvarez, O.P. Mexico, D. F., Camarena, 1948. pp. 336 with illustrations. \$8.00 (U.S. curr. ca. \$1.70).

This documentary work is a chronicle of the activities of the Order of Preachers in the country of Mexico from 1895 until 1947. Written by the Archivist of the Vicariate of St. James, the book has a particular interest in its presentation of the history of the Mexican persecution from the standpoint of the Dominican Order. Written in Spanish which is not too difficult to translate, this chronicle should prove invaluable to contemporary historians of the Catholic Church in Mexico.

G.C.

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**Iglesias Y Conventos Coloniales de Mexico.** By Lauro E. Rosell. Mexico, D. F., Editorial Patria, S. A., 1946. pp. 312 with illustrations.

The author of this work has the admirable intention of reviving the interest of the Mexican people in the numberless religious structures which grace the capital city of Mexico. Senor Rosell gives a short history of each church and convent and accompanies his narrative with excellent illustrations. Readers of every land will find the descriptions of the destruction wrought by the persecutions of recent years of particular interest. Students of architecture and ecclesiastical art will certainly appreciate the worth of this pictorial history.

G.C.

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**The Servants of Relief For Incurable Cancer (1896-1946).** Hawthorne, N. Y., Rosary Hill Home. pp. 44.

This brochure commemorates the fiftieth anniversary of the commencement of the work by Rose Hawthorne Lathrop among

cancer patients. It relates a story of compassion, holiness, and self-sacrifice. From the work of one woman, begun in 1896, it expanded into a new community of Dominican Sisters. It is almost impossible to read these few pages without a great deal of admiration for the accomplishments of the members of this flourishing Congregation.  
B.R.E.

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**Unitas, International Quarterly Review of the Association Unitas**, English Language Edition. Peekskill, N. Y., The Graymoor Press. pp. 76. Single copy .50 . . . Annual Subscription \$2.00.

This is the first number of the English language edition of a publication whose purpose is the furtherance of the cause of Church Unity. It is a valued addition to the Catholic periodical field, presenting as it does the principles and practice of this truly Christian cause. A noteworthy feature is a resumé of the efforts toward Church unity in all sections of Christendom.  
C.O'B.

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### BOOKS RECEIVED

- AS OTHERS SEE US. By Henry Brenner, O.S.B. St. Meinrad, Indiana, The Grail, 1948. pp. 117. \$1.25.
- CHRONICLE OF THE NATIONAL TRUST OF ST. PAUL. Madrid, The National Trust of St. Paul, 1948. pp. 229.
- DIE GESCHICHTE UND GEBETSSCHULE DES ROSENKRANZES. The history and spiritual wealth of the Rosary. By Franz Michel Willam. Wien, Verlag Herder, 1948. pp. 231.
- KULIK'S FIRST SEAL HUNT. A novel. By Alma Savage. Illustrated by Anthony A. McGrath. Paterson 3, N. J., St. Anthony Guild Press, 1948. pp. 114. \$1.50.
- LITTLE BROTHER BEN. A story for children. By Mother Mary Paula Williamson, Religious of the Cenacle. Illustrations by Herbert M. Townsend. Paterson 3, N. J., St. Anthony Guild Press, 1948. pp. 95. \$1.25.
- THE LORD IS MY JOY. By Paul De Jaegher, S.J. Westminster, Md., The Newman Press, 1949. pp. 182. \$2.50.
- THE OLD TESTAMENT, A NEW TRANSLATION. By Ronald Knox. Vol. I. New York, Sheed and Ward, 1948. pp. 739. \$7.00.
- DIE MACHT DES REINEN HERZENS. On the Congregation of Our Lady of the Love of the Good Shepherd. By Oda Schneider. Wien, Verlag Herder, 1948. pp. 199.
- MENSCHENKUNDE IM DIENSTE DER SEELSORGE UND ERZIEHUNG. Essays on pastoral theology. Edited by William Heinen and Joseph Hoffner. Trier, Paulinus-Verlag, 1948. pp. 208.

- MISSARUM SOLLEMNIA. 2 vols. A commentary on the Mass. By Josef Andreas Jungmann, S.J. Wien, Verlag Herder, 1948. Vol. I, pp. 610; Vol. II, pp. 615.
- SAINT MARY—MY EVERYDAY MISSAL AND HERITAGE. By Abbot P. O'Brien, O.S.B. New York, Benziger Bros., 1948. pp. 1340. \$4.00.

### PAMPHLETS RECEIVED

- L'AMOUR SEPARANT. Radio sermons delivered by Fr. Pichard, O.P. Paris—XIIIe, 35, rue de la Glaciere, 1948. pp. 61.
- BRIEF AN DIE TOTEN. By Diego Hanns Goetz, O.P. Wien, Verlag Herder, 1948. pp. 17.
- THE MASS YEAR, 1949. By Placidus Kempf, O.S.B. St. Meinrad, Indiana, The Grail, 1948. pp. 124. \$0.30.
- THE MESSAGE OF FATIMA. A unit of work for intermediate grades. Correlating the story of Fátima with other subjects of the curriculum, and the play "The Message of Fátima." By the Maryknoll Sisters, Novitiate. Maryknoll, N. Y., The Maryknoll Bookshelf, 1948. pp. 103.
- THE WAY OF THE CROSS. Translation by Edward Quinn. Oxford, Blackfriars, 1949. pp. 23 1/-d.
- "PRAY LIKE THAT! . . ." By Chanoine J. Bouchat. Transl. by J. Robert Charette. Windsor, Ontario, J. R. Charette, 1948. pp. 75. \$0.25.

From THE BLOOMSBURY PUBLISHING CO., Ltd., 34 Bloomsbury Street, London, W.C., England.

- A CHRISTMAS PAINTING BOOK. Comprising 52 drawings by Sister Mary Ansgar, O.P., 1948. 2/6d net.
- A NATURE NOTE BOOK. Consists of outline drawings. By Sister Mary Ansgar, O.P., 1948. 1/-d net.
- FIRST COMMUNION SOUVENIRS. By Sister Mary Ansgar, O.P., 1948. 2/6d.
- THE STATIONS OF THE CROSS IN OUTLINE PICTURES. By Sister Mary Ansgar, O.P., 1948. 1/-.

From THE LIGOURIAN PAMPHLET OFFICE, Ligouri, Mo.

- HOW TO BE A GOOD PARISHIONER. By D. J. Corrigan, C.Ss.R., 1948. pp. 38. \$0.10.
- HOW TO BE PURE. By Donald F. Miller, C.Ss.R., 1948. pp. 10. \$0.05.

From OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

- FAITH ON THE 5:15. By Rev. Thomas E. O'Connell, 1948. pp. 32. Single copy, \$0.20; 5 or more, \$0.15 each. In quantities, \$8.75 per 100.
- FORCING GOD OUT OF THE SCHOOLS. It's the Soviet Way. By J. F. N., 1948. pp. 6. Single copy, \$0.20. \$8.75 per 100.
- THE NEW CRUSADE. Addresses by Charles Fahey, Fulton Oursler, James McGurkin, Maurice Lavanoux, 1948. pp. 53. Single copy, \$0.25 postpaid; 5 or more, \$0.20 each; in quantities, \$10.00 per 100.

OUR LADY OF FATIMA'S MESSAGE TO THE WORLD. By Rev. Howard Rafferty, O.Carm., 1948. pp. 50. Single copy, \$0.20 postpaid; 5 or more, \$0.15 each; in quantities, \$8.75 per 100.

THE CHURCH LOOKS AT SOME SOCIAL QUESTIONS. Addresses by Rev. Joseph E. Schieder; Rev. John F. Cronin, S.S.; Rev. Donald A. McGowan; Rt. Rev. Msgr. F. Hochwalt, 1948. pp. 28. Single copy, \$0.20 postpaid; 5 or more, \$0.15 each; in quantities, \$8.75 per 100.

From GEO. A. PFLAUM, PUBLISHER, Inc., 124 East 3rd St., Dayton 2, Ohio.

THE SACRAMENTS. A project for grades 5 and 6. By Sister M. Justina, Mission Helpers of the Sacred Heart, Towson, Md., 1948. pp. 24. \$0.15. 10% discount on 2 to 99 copies. 20% discount on 100 or more copies.

TEN HAPPY LAWS. A project for grade 4. By Sister M. Justina, Mission Helpers of the Sacred Heart, Towson, Md., 1948. pp. 24. \$0.15. 10% discount on 2 to 99 copies. 20% discount on 100 or more copies.

From RADIO REPLIES PRESS, 500 Robert St., St. Paul 1, Minn.

JUST WAGES AND SALARIES. A commentary. By Raymond J. Miller, C.S.R., 1948. pp. 39. \$0.25.

THE PRESBYTERIANS. By Rev. Dr. L. Rumble, M.S.C., 1948. pp. 34. \$0.15.

From ST. ANTHONY GUILD PRESS, 508 Marshall St., Paterson, N. J.

CAN THE BIBLE BE THE ONLY RULE OF FAITH? By Francis J. Remler, C.M., 1948. pp. 34. \$0.05.

DON'T BE AFRAID TO GO TO CONFESSION. By Giles Lawlor, O.F.M., 1948. pp. 18. \$0.05.

STORIES ABOUT ST. FRANCIS. Book II, The Little Brothers. By Eusebius Arundel, O.F.M. Illustrated by Robb Beebe, 1948. pp. 80. \$0.75.



## SAINT JOSEPH'S PROVINCE

**CONDOLENCES** The Fathers and Brothers of the Province extend their sympathy and prayers to the Rev. W. J. Hackett, O.P., the Rev. A. L. and H. B. Scheerer, O.P., Brothers William Cronin and Hugh Mulhern, on the death of their fathers; to the Rev. C. V. Lucier, O.P., on the death of his mother; to the Very Rev. H. C. Boyd, O.P., P.G., the Rev. H. P. Cunningham, O.P., the Rev. G. H. Callan, O.P., and the Rev. A. E. Vitie, O.P., on the death of their brothers.

**NEW STAFF** The following Students form the *Dominicana* staff for the current year: Chrysostom O'Brien, Editor; Richard Heath, Associate Editor; Alan Morris, Book Review Editor; Frederick Hinnebusch, Associate Book Review Editor; Regis Heuschkel, Cloister Chronicle; Justin Brodie, Sisters' Chronicle; Donald Danilowicz, Business Manager; Andrew Stickle, Circulation Manager; Flavian Morrey, Assistant Circulation Manager.

**MISSIONS** With the Rev. M. T. Smith, O.P., presiding, the Mission Academia at the House of Studies, Washington, held its annual elections on January 6. The following officers were elected: Bro. William Hill, President; Bro. Martin Connors, Secretary; Bro. Justin Brodie, Treasurer-Librarian. The retiring officers are: Brothers Hyacinth Putz, Timothy Carney, and Andrew Stickle.

**JUBILEES** The members of the Province extend their heartiest congratulations to the Rev. M. A. Murray, O.P., and Rev. J. J. Durkin, O.P., who celebrated the Golden Jubilee of their ordination on March 7.

**APPOINTMENTS** The Rev. P. F. Mulhern, O.P., has been appointed Pro-Regent of Studies of the Pontifical Faculty at the Dominican House of Studies in Washington.

The Very Rev. W. M. Conlon, O.P., has been appointed Sub-prior, succeeding Fr. Mulhern.

The Rev. T. J. Smith, O.P., has been appointed Pastor of Saint Peter's Church, Memphis, Tenn.

**PROFESSION AND VESTITION** On December 9, 1948, the Very Rev. C. I. Litzinger, O.P., received the simple profession of Bro. Anthony Bucci, laybrother. Bro. Robert Disbolis received the habit of the Order on January 30, 1949.



**CHURCH UNITY OCTAVE** The sixteenth annual observance of the Church Unity Octave was held at the National Shrine of the Immaculate Conception, Washington, D. C., from January 18 to 25. The Rev. Robert J. Slavin, O.P., President of Providence College, was the speaker at the services on January 22.

**DEDICATION** The new science building, Albertus Magnus Hall, at Providence College was formally blessed and dedicated on January 27. The Most Reverend Russell J. McVinney, D.D., Bishop of Providence, R. I., presided at the ceremonies which attracted large numbers of distinguished ecclesiastics and scientists.

**CHINA** The Reverend Fathers F. A. Gordon, O.P., E. F. Kelly, O.P., and B. G. Schneider, O.P., and Brother Francis Leibold, O.P., arrived at Foochow in the Dominican Mission territory of Fukien, China, on December 7. Because of a shipping strike they were forced to take an indirect route by plane, crossing via the Atlantic Ocean, Europe and Asia, a trip of over 12,600 miles.

### SAINT ALBERT'S PROVINCE

**SYMPATHY** The Fathers and Brothers of the province extend their prayers and sympathy to the Rev. J. A. Quinn, O.P., and Rev. A. H. Hamel, O.P., on the death of their mothers; and to Bro. Ralph Powell, O.P., on the death of his father.

**ELECTIONS AND APPOINTMENTS** The Very Rev. J. E. Marr, O.P., has been re-elected Prior of the House of Studies, River Forest, Ill. The Rev. J. W. Conway, O.P., has been appointed Pastor of Holy Name Church, Kansas City, Mo. The Rev. T. L. Dolan, O.P., has been named Director of the Society for Vocational Support. The Rev. E. A. Baxter, O.P., has been appointed head of the Western Mission Band. The Rev. T. H. Dailey, O.P., has been appointed Pastor of St. Helena's Church, Amite, La.

**REGENT OF STUDIES** On January 4, the Very Rev. Edward S. Carlson, O.P., S.T.Bacc., S.T.D., was installed as Regent of Studies and President of the Pontifical Faculty of Philosophy. The Very Rev. J. W. Curran, O.P., S.T.Bacc., S.T.D., took office as Baccalaureus of the Studium and Vice-president of the Faculty; and the Very Rev. G. R. Joubert, O.P., S.T.Bacc., Ph.D., as Master of Studies. The Very Rev. Edward L. Hughes, O.P., S.T.Lr., presided at the installation ceremonies and delivered the sermon.

### HOLY NAME PROVINCE

**NECROLOGY** The Rev. Thomas C. Clancy, O.P., former pastor of St. Dominic's Church in San Francisco and St. Vincent's Church in Vallejo, died in St. Joseph's Hospital, San Francisco, at the age of 83. Father Clancy, a native of Jersey City, N. J., was for the past fifteen years in semi-retirement at the Novitiate of the Immaculate Conception in Ross. A Solemn Mass was celebrated at the Novitiate College, January 3. The Very Rev. Benedict M. Blank,

O.P., was celebrant, the Very Rev. Kevin Meagher, O.P., deacon, and the Rev. Aquinas Duffner, O.P., subdeacon. Interment was in the Dominican cemetery in Benicia.

VISITORS OF NOTE	Among recent visitors to our Province and studium have been the Very Rev. Ambrogio Gullo, O.P., Provincial of the Province of Sicily, and His Excellency the Most Rev. Felix Hedde, O.P., Vicar Apostolic of Langson, French Indo China.
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### SISTERS' CHRONICLE

#### Congregation of St. Catherine di Ricci, Albany, N. Y.

Word was received from Rome confirming Mother Mary Gregory's election by postulation for a fourth term of office as Prioress General of the Congregation.

On December 19, four-hundred sixty-eight attended the fifteenth annual Communion Breakfast of the Louis Bertrand Retreat League at the Convent of Our Lady of Prouille, Elkins Park, Pa. Two high Masses were celebrated at 9:30. The Right Rev. Monsignor Bernard A. McKenna, S.T.D., LL.D., celebrated Mass in the Retreat House and the Rev. F. N. Wendell, O.P., celebrated Mass in St. Catherine's Chapel. At 10:45, amidst an attractive Christmas setting, breakfast was served by the Sisters. After breakfast there was an interesting talk entitled *The Pass to Peace* given by John B. Kennedy, nationally-known radio commentator. Rev. James Brennan awarded prizes to the Chief Promoters who had brought the largest number of retreatants to Prouille in 1948. Father Wendell gave an illuminating talk on the element of sacrifice necessary to the work of the Lay Apostolate. Monsignor McKenna addressed a few words to the retreatants and concluded breakfast with Grace.

On Wednesday, December 22, the Convent of Our Lady Help of Christians, Cuba, was visited by the Master General, the Most Reverend Emmanuel Suarez, O.P., who arrived by plane in Cuba on December 15. A large group of Dominican Fathers, Sisters and children greeted the Master General at the airport and then all repaired to the Dominican church where the *Te Deum* was sung.

The Sisters at the Convent of Our Lady of Prouille are attending a course in Ethics being given by Rev. Dom Benedict Brosnahan, O.S.B., of Washington, D. C.

The annual Promoters' Conference was held at Prouille during the week-end of January 8-9 with one hundred thirty present. Rev. Luke Missett, C.P., acted as Moderator. The theme of the Conference was *Under the Full Stature of Christ*, and the six papers read by various Promoters were written with the idea of how to attain this end through retreats. The purpose of the Conference is to discuss means and ways of furthering the retreat movement and to permit the Promoters to propose any changes for the improvement in the retreats. Many valuable suggestions were offered by the Promoters.

On January 12, the first 1949 Monthly Public Holy Hour for World Peace was held by The League of the Blessed Sacrament at the Albany convent. Rev. Basil Corbett, O.F.M., preached the sermon.

#### Dominican Nuns of the Perpetual Rosary, Syracuse, N. Y.

On September 24, all the professed members of the Community made profession of solemn vows. His Excellency, the Most Reverend Walter A. Foery, D.D.,

Bishop of Syracuse, presided and received the solemn profession of the Mother Prioress who then, in turn, received the solemn profession of the nuns. Following his inspiring sermon on this memorable occasion, His Excellency read the decree of the Holy See which imposed Papal Enclosure, and concluded the ceremony by giving solemn Benediction of the Most Blessed Sacrament. The Community, formerly of the cloistered contemplative Third Order, is now one of a Federation of Second Order Perpetual Rosary Monasteries with its own constitutional obligation of the perpetual recitation of the Rosary day and night in the presence of the Blessed Sacrament and the propagation of the Rosary among the faithful.

From November 3-12, Rev. H. J. McManus, O.P., conducted the Nuns' annual retreat.

### **Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.**

After many months of unsuccessful efforts to board an African-bound freighter, the four pioneer Sisters assigned to Tanganyikam, British East Africa, left Maryknoll on December 2, boarded a plane at La Guardia Airport and winged their way via London, Tripoli, Cairo, Khartoum and Nairobi, to begin their mission work among the Lua tribe. Their superior, Sister Mary Stanislaus, is a veteran with nineteen years of experience in Hawaii. The three others, Sisters Catherine Maureen, Margaret Rose and Joan Michel, are recruits on their first mission post.

Mother Mary Columba spent Christmas at Monrovia, Calif., with the Maryknoll Sisters' Mother Foundress, Mother Mary Joseph. Mother Mary Columba was on the coast making her first canonical visitation of the Community since becoming Mother General.

Candlemas Day, February 2, was selected as the annual date on which honor was paid to the Sister Jubilarians. This year, thirty-eight Sisters will celebrate their silver jubilee in widely far-flung mission posts—in South China, the Philippine Islands, Hawaii, Palau, Seattle, Los Angeles and cities in Eastern United States.

### **Holy Cross Congregation, Amityville, N. Y.**

Recent deaths in the Community include those of Sisters Domitilla, Praxedis, Brenda, Udalrica, Humberta and Francis.

The 1949 Convent Calendar carries ten retreats. Four take place between January 30 and April 23 at St. Joseph's Convent, Sullivan Co., N. Y.; Queen of the Rosary Convent, Amityville; and Villa Maria, Water Mill. The latter retreat is exclusively for Superiors.

The Motherhouse and Novitiate joined the Archdiocese of New York in a triduum of prayers in honor of Our Lady of the Immaculate Conception for more and better vocations to the priesthood and religious state. The same group of Sisters joined in the Church Unity Octave of Prayer, January 18-25.

Faculty members enjoyed meeting parents at the annual Open School Day held in the various elementary and high schools at the request of the Diocesan Superintendent of Catholic Schools in Brooklyn.

More than a ton of clothing and three tons of food were sent to fifty-four convents, orphanages, hospitals and displaced persons' camps, and more than \$1747 was expended for postage and packing by the students of Bishop McDonnell Memorial High School, where twenty-three Sisters of this Congregation cooperate on the staff with religious of other orders. A Christmas toy drive for the foreign missions was also initiated. Accompanied by their history teachers, two hundred of

these students visited the Freedom Train. The Right Rev. Monsignor Edward A. Freking, S.T.D., Director of the Catholic Students Mission Crusade, spoke on *The Missions of the Catholic Church* to the Sisters at Bishop McDonnell Memorial High School. The international Royal Grand Opera Company, directed by Rev. Leonardo Pavone, conducted a concert at Bishop McDonnell Memorial High School.

A representative number of Sisters attend the series of lectures by Rev. Declan Maher, C.P., at Dominican Commercial High School, which are sponsored by the Queens Institute of Industrial Relations. Men and women desirous of putting the directives of our Holy Father into practice in their workaday world were invited to participate.

Sister Rose Gertrude, O.P., acted as chairman of the regional meeting of the Catholic Business Educational Association, at which Sister Lawrence Joseph, O.P., gave a demonstration lesson in *Teaching Partnership with Interest Allowance*.

Sisters Cherubim Rita and Rene attended the first general meeting of the newly formed Catholic Science Council of the Archdiocese of New York.

Science teachers from all the high schools in which Sisters of the Congregation teach were among the members of the Catholic Round Table of Science, Brooklyn Chapter, who met at Bishop Loughlin Memorial High School to discuss problems of science teachers and developments in the field of science.

At the fall meeting of the Brooklyn-Long Island Unit of the Catholic Library Association, there were present Sister-representatives from eight high schools and a number of elementary schools under the tutelage of the Sisters of St. Dominic.

For Holy Innocents' Day, the Sisters who made first profession in August, 1948, were privileged to return from their first mission house to the Novitiate. The over-night visit was well-planned, and the Sisters sang the Office of Matins and the Christmas carols as they did at Amityville before Midnight Mass on the feast of Christmas.

A unique feature of the Holy Hour on New Year's Eve in Queen of the Rosary Chapel, Amityville, was the profession in the Third Order of St. Dominic of Mr. Alejandro Santiago, a seminarian of Niagara University. The ceremony was conducted by Rev. Eugene J. Crawford, chaplain, who is also a tertiary.

On December 27, the annual reunion of Golden and Silver Jubilarians of the year was held at Dominican Commercial High School, Jamaica, N. Y. Addresses were made by the Right Rev. Monsignor George A. Metzger, V.F., Spiritual Director, and Mother M. Anselma, O.P., Prioress General.

Sister Margaret Marie, O.P., of St. Catherine's Hospital, Brooklyn, ably conducted the panel discussion of *Professional Nursing in Modern Society*, at the third annual Conference Day of the Division of Health of the Brooklyn diocese.

Since December 25, the Sisters of St. Thomas Aquinas Catholic School of San Juan have moved into the Old Seminary which has been entirely renovated for convent and school purposes by His Excellency, the Most Reverend James Peter Davis, D.D.

The Most Reverend Emmanuel Suarez, O.P., Master General of the Order of Preachers, made a visitation to Puerto Rico, and thus brought joy to our Sisters laboring in the missions there.

Sisters Colombiere and Mary Robert attended the Convention of the Catholic Art Association at Mt. St. Joseph, Cincinnati, Ohio.

Rev. M. Helfen, National President of the Catholic Dramatic Movement, gave a showing of motion pictures sponsored by the Catholic Motion Picture Guild to two hundred representatives from all the schools in the diocese taught by our

Sisters. In the address delivered, he explained the objectives and methods of the Catholic Motion Picture Guild.

Delegates from the various high schools in which our Sisters teach attended the meeting of the Regional Unit, N.C.E.A., February 17, at Seton High School, Baltimore, Md.

### **Dominican Nuns of the Perpetual Rosary, Camden, N. J.**

Sister Mary Joseph, O.P., passed away after a short illness at the age of eighty-two.

On November 12, a double ceremony of solemn profession and first profession took place. Sister Mary of the Immaculate Heart Coyne, O.P., pronounced her solemn vows and Sister Louise Marie Tobin, O.P., pronounced her first vows.

### **St. Cecilia Congregation, Nashville, Tenn.**

St. Thomas Academy, Memphis, Tenn., staffed by the Dominican Sisters of the St. Cecilia Congregation, was accredited by the Southern Association of Secondary Schools and Colleges at the annual meeting held in Memphis during the early part of December.

The Forty Hours Devotion was celebrated in the St. Cecilia chapel from January 9-11. On the evening of January 11, the solemn closing of the Forty Hours was attended by the Most Reverend William L. Adrian, D.D., and by a number of the Nashville clergy.

Dorothy Freemont Grant, Catholic author and lecturer, spoke to the Catholic high school girls of the city of Nashville in the St. Cecilia Academy auditorium on the morning of January 21. The subject of her lecture was *Christian Marriage*. Mrs. Grant's visit to Nashville was sponsored by the St. Mary's Parish Council of Catholic Women. In the evening, she spoke at the Father Ryan High School auditorium on *Free Speech and Peace*.

On March 6, Miss Mary Curran of Hampton, Va., and Miss Therese Giles of Chattanooga, Tenn., received the Dominican habit in the St. Cecilia chapel. On March 7, Sisters M. Richard Jernigan, M. Robert Manning, M. Leonard Colorigh, and M. Daniel Tingle made first profession of vows.

The Most Reverend William L. Adrian, D.D., presided at the ceremony of investiture on March 6, and Rev. Eugene Eiselein, chaplain, presided at the ceremony of profession on March 7.

### **Congregation of St. Mary, New Orleans, La.**

The Very Rev. B. A. Arend, O.P., presided as representative of the Most Reverend Archbishop at the investiture with the holy habit of Miss Gloria Benoist (Sister Mary Norbert) and Miss Merryl Tanner (Sister Mary Bartholomew), both of New Orleans, at the house of the Novitiate, Rosaryville, Wadesboro, La., on the eve of the Epiphany. The following day, Sister Mary Denis Bourgeois pronounced her first vows.

A day of recollection for St. Margaret's Daughters, Catholic Welfare Association, was conducted by Rev. George Twellmeyer, S.J.

The Third Order of Mary, Our Lady of Lourdes parish, held their annual one-day retreat at St. Mary's Dominican College; Rev. Francis X. Kane, S.M., directed the exercises.

Rev. Francis Fox, O.P., of St. Anthony's Priory, recounted his experiences

during the First American Pilgrimage to Fátima, and his visit to Madrid and Rome; Sisters from all the schools taught by the Dominicans were interested and appreciative listeners.

Rev. Joseph Buckley, S.M., vice-rector of Notre Dame Seminary, is conducting a series of lectures on *Guidance referring to Matrimony, Sex and Purity*, for all religious teachers of secondary schools in New Orleans. St. Mary's Dominican High School is sponsoring the lectures with the highest approval of His Excellency, the Most Reverend John F. Rummel, D.D.

At a meeting held in the college library, the Right Rev. Monsignor Herman J. Jacobi, president of the National Catholic Charities, addressed delegates from the National Society for the Education of Exceptional Children.

Sister Nona, O.P., Sister Judith, F.C.S.P., and Dr. Mary Synon, members of the Commission of American Citizenship of Catholic University, were among the eminent speakers at the sixth annual Archdiocesan Teachers' Institute. While in New Orleans they were guests of Dominican College.

Under the chairmanship of Sister M. Liguori, O.P., the regional meeting of the Southern Chapter of the Catholic Business Education Association was held at Dominican College. Rev. Henry C. Bezou, Archdiocesan Superintendent of schools, Rev. Vincent O'Connell, S.M., Notre Dame Seminary, and Brother Salvator, C.S.C., addressed the assembly.

Sister M. Peter Casteix, O.P., one of the Archdiocesan supervisors, spoke on *Remedial Reading* at the Southern regional meeting of the N.C.E.A., held at Memphis.

Rev. E. C. Lillie, O.P., has been transferred from the chaplaincy at Rosaryville, the house of the Novitiate, to Dominican College where he is professor of Philosophy.

Rev. Brother Leo Landis, O.P., was master of ceremonies at the closing of the recent Forty Hours Devotion.

Rev. J. S. McHatton, O.P., college chaplain, conducted the services during the Church Unity Octave.

Loyola University of the South conferred the Key of Theta Beta, National Honor Science Society, upon Sister M. Englert, Ph.D., head of the Science department, Dominican College, at her recent induction as a member of the society.

### St. Mary of the Springs, Columbus, Ohio

Sister M. Amelia, O.P., head of the French Department of the College of St. Mary of the Springs, read a paper on *The Richelieu-Corneille Rapport* at the sixty-third annual meeting of the Modern Language Convention in New York City last December.

Sister Mary Ruth, O.P., gave the initial lecture at the Institute for Elementary School Librarians sponsored by the Columbus Unit of the Catholic Library Association.

Rev. J. A. Manning, O.P., conducted the retreat for the students of the College of St. Mary of the Springs, January 31 to February 2.

Albertus Magnus College has been designated as the clearing house for the business of the Connecticut Intercollegiate Student Legislature, formerly the Connecticut Intercollegiate Mock Legislature. At a legislative session to be held in the State Capitol March 18 and 19, each participating college will send fifteen representatives and two senators.

The following Sisters passed to their eternal rewards: Sister Hyacinth Martin, November 5; Sister Dominica Whitehead, December 4; Sister Frederica Kearney, January 6.

### Congregation of St. Catharine of Siena, St. Catharine, Ky.

On January 15, a solemn Requiem Mass was celebrated for the repose of the soul of Sister Callista Kavanagh whose death occurred on January 12 at St. Catharine Hospital, McCook, Neb. Rev. J. R. Clark, O.P., chaplain at the Motherhouse, was celebrant of the Mass; Rev. J. B. Reese, O.P., Master of Novices at St. Rose Priory, was the deacon, and Rev. J. R. Desmond, O.P., professor of philosophy at St. Catharine Junior College, was subdeacon. Dominican novices from St. Rose Priory served as acolytes, thurifer and crossbearer.

A ten days' retreat for the novices and postulants was preached by Rev. J. A. Manning, O.P., in preparation for the ceremonies of profession and reception which took place on the feast of St. Thomas, March 7. The postulants from Rosary Academy, Watertown, Mass., came to St. Catharine's for this retreat, after which their strict novitiate at the Motherhouse was begun. A new group of postulants from the Archdiocese of Boston enrolled at Rosary Academy while those entering from the South and West began their postulancy at the Motherhouse.

On March 7, the feast of St. Thomas, Sisters Francis Joseph, Rose Marie, Huberta, Maureen, Athanasia, Austina, Ann and Georgine celebrated the silver jubilee of religious profession. Sister Zita celebrated her silver jubilee on January 11.

The solemn dedication of the new building at Mt. Trinity Academy in Watertown, Mass., will take place in April. His Excellency, the Most Reverend Richard J. Cushing, Archbishop of Boston, will officiate at this ceremony.

The Sisters at Aguadilla, Puerto Rico, have moved to their new convent where they are anticipating arrival of Reverend Mother Margaret Elizabeth who will make her first visitation to this new foundation in May. Rev. Vincent Hefner, C.S.S.R., pastor of San Carlos parish in Puerto Rico where the Sisters are stationed, was a guest at the Motherhouse of St. Catharine during January. He paid glowing tribute to the work of the Sisters, and extended a warm welcome to the new recruits who will leave for Puerto Rico with the Mother General in May.

Rev. T. M. McGlynn, O.P., author of *Vision of Fátima*, visited St. Catharine Motherhouse in February and inspired students of the Academy and Junior College, as well as the Sisters, with a renewed desire to fulfill the requests of Our Lady with great faithfulness.

St. Catharine's Community of Kentucky was represented at the convention of the Southern Association of Secondary Schools and Colleges, held in Memphis, by Sister Julia of St. Catharine, Ky., and by Sisters Genevieve and Raymunda and faculty members of Siena College and St. Agnes Academy of Memphis, Tenn. At the Mid-south Regional Conference of the Catholic Library Association held also in Memphis, a paper on *The Substructure of Librarianship* was read by Sister Anne Mary of the Siena College faculty; while Sister Mary Margaret of St. Agnes Academy led a most interesting discussion on *Will Their Ideals be the Comics?*

### Sacred Heart Convent, Springfield, Ill.

Ground was broken December 8 for the construction of a new residence hall at Sacred Heart Academy, Springfield, Ill. Built under the patronage of Our Lady of Fátima and called Siena Hall after our illustrious Saint Catherine, the building



is designed to house one hundred resident students during the school year and to accommodate the Sisters who return to the Motherhouse for retreats during the summer. The Right Rev. Monsignor J. B. Franz, administrator of the diocese, presided at the ceremony, assisted by the Very Rev. Monsignor William F. Haug, J.C.D., chaplain, and many other members of the clergy from the city and near-by towns. Sister M. Dominica, O.P., a member of the Community for over sixty years and the oldest living member, had the honor of helping to break the ground. This project is the first step in a long-range building program planned to enlarge and expand the facilities at both the Academy and Motherhouse in Springfield.

On January 3, reception and profession ceremonies were held at the Convent. Eight young women received the habit, nine novices made first profession and one Sister, Sister M. Christina, pronounced her final vows. The sermon for the occasion was preached by the Very Rev. E. L. Hughes, O.P., Provincial of the Dominican Province of St. Albert the Great.

The Southern Illinois unit of the Catholic Theatre Conference is sponsoring a play festival at Sacred Heart Academy, February 19. Sister M. Isabelle, O.P., vice-regional chairman, assisted by Mother Gregory Joseph, O.S.U., of Marquette High School, Alton, Ill., is acting as hostess for the occasion. Ten high schools from the area have signified their intention of bringing plays to the festival and a competent board of critic-judges will discuss and evaluate the merits of the plays for both coaches and students.

The Right Rev. Monsignor William O'Connor, supervisor of charities of the Chicago Archdiocese, has been named Bishop of the Springfield diocese by Pope Pius XII. He will be consecrated in Holy Name Cathedral, Chicago, on March 7, and will be installed in the diocese at Immaculate Conception Cathedral, Springfield, March 17. The Dominican Sisters, who have charge of the Cathedral school in the city, as well as many schools in the diocese, are happy to be blessed with such a capable and understanding Spiritual Father.

Students at Sacred Heart Academy had the privilege of hearing Frederic Sjobiarn in an unusual and enjoyable concert early in January. Mr. Sjobiarn, an educator and psychologist, as well as a dynamic pianist, called his recital a "keyboard conversation." He played a program ranging from classical numbers, through American folk tunes, to modern jazz. Perfect programming plus musicianship and showmanship aroused his audience to exceptional enthusiasm.

*The Red Mill*, by Victor Herbert, produced by the music, speech and dancing departments of Sacred Heart Academy in November played to capacity audiences from Sunday until Tuesday. Superb singing choruses, talented and outstanding performers, original and clever dancers combined to make operetta history in Springfield.

### Congregation of the Most Holy Rosary, Sinsinawa, Wis.

Recent deaths were those of Sisters M. Oliva Moran, M. Aquino Quille, M. Anna Daley, M. Britta Scanlan and M. Charles Brophy.

Rev. T. M. Cain, O.P., conducted the Academy girls' retreat during the three days preceding Rosary Sunday.

Rev. V. F. Kienberger, O.P., assisted by Rev. T. M. Cain, O.P., and Rev. R. W. Mulvey, O.P., sang a solemn high Mass on October 1 for the repose of the soul of Rev. J. D. Kavanaugh, O.P., former chaplain.

On November 4, the cornerstone of St. Dominic's Villa, Dubuque, private



sanitarium and rest home for the Congregation, was laid by the Most Reverend Henry P. Rohling, D.D., Archbishop of Dubuque.

With impressive ceremonies begun by Pontifical High Mass, sung by the Most Reverend Giovanni Giorgis, Bishop of Fiesole, in which he was assisted by the Very Reverend Priors of San Marco and San Domenico Convents, Florence, the Institute of Pope Pius XII was blessed and dedicated on Sunday, October 10. His Eminence Elia Cardinal Dalla Costa, Archbishop of Florence, presided, blessed the rooms and later gave an address during the reception program. Among the distinguished guests of Church and State were the Most Reverend Paul A. Skehan, O.P., Procurator General, and the Very Reverend Timothy M. Sparks, O.P., North American Socius to the Master General. Work of the first academic year of the Institute began the following morning, the courses offered including: Philosophy, History of Art, History of Music and Italian Culture.

On Sunday, December 12, the chaplains, Rev. J. B. Connolly, O.P., and Rev. R. W. Mulvey, O.P., solemnly blessed the Stations of the Cross recently erected in the cemetery at our Motherhouse.

Sister M. Marcus, O.P., of Trinity High School, River Forest, Ill., has just published two musical compositions which will be found easily singable in upper grades and high schools: *Salve Regina*, dedicated to Our Lady of Fátima, a devotional hymn; and *Crusaders' Song*, a chorus in two parts, octavo in form.

Rev. C. M. Breen, O.P., conducted the mid-year Novitiate retreat, ending February 2 when ceremonies for a small reception to the habit were carried out.

Sister M. Beatrice McKelly and Sister M. Angélique Sabourin observed the Golden Jubilee of their Reception on March 7.

### **Congregation of St. Catherine of Siena, Racine, Wis.**

Two Sisters were recently called to their eternal reward. Sister Michaeline Brecht died October 20, in the fourteenth year of her religious profession, and Sister Marcella Wachter on December 11, in the sixty-seventh year of religious profession.

The tenth season of Thomistic lectures for the laity conducted in this vicinity was opened in October. The lectures, held in St. Catherine's High School, are this year under the leadership of Rev. T. M. Cain, O.P. *Mariology* is the subject under discussion.

Rev. P. B. Pendis, O.P., preached the annual retreat at the Motherhouse during the Christmas holidays.

The inauguration of Sodality officers for Dominican College took place in Queen of the Holy Rosary Chapel on December 7.

Students of Dominican College held a Crib and Candlelight ceremony on the evening of December 17, during which the Infant was carried processionally from the Chapel to an outdoor Crib erected on the grounds.

### **Congregation of the Most Holy Name, San Rafael, Calif.**

In the fall of 1948 the Congregation had the great joy of opening a new school on the Monterey peninsula almost a hundred years after the original foundation there under the Most Reverend Joseph Sadoc Alemany, O.P., Bishop of Monterey. Since the abandonment of the first foundation in 1854 there has been no Dominican convent on the peninsula. When, therefore, an invitation came during the past year to open a school there, it was accepted gladly and the dream of

returning to the site of the first convent in California has been realized on the very eve almost of the centennial.

In November, a lecture was given in the College Auditorium by Rev. Francis B. Thornton on *Reading and Personality*. Father Thornton is an authority on Francis Thompson and his visit prefaced as it were a cantata of *The Hound of Heaven* which was presented by the Dominican College Choral on December 5. The music was written by Dr. Guilio Silva, a member of the faculty. The cantata was conducted by the composer.

Recent visitors to the Convent include the Very Rev. Gerard Pare, O.P., Provincial of the Canadian Province, and the Very Rev. Ambrose Gullo, O.P., Provincial of the Sicilian Province.

### **Congregation of St. Thomas Aquinas, Tacoma, Wash.**

On December 1, Sister M. Dolores was called by death in the forty-fifth year of her religious life after over a year's illness. Solemn Requiem Mass was sung in Aquinas Convent Chapel, with interment in Calvary Cemetery.

The retreat in preparation for the ceremonies of Reception and Profession was conducted at the Novitiate, Mount Saint Dominic, by Rev. T. M. Porter, O.P., from December 26 to January 4. Seven postulants received the habit, twelve novices made first profession and three Sisters pronounced final vows.

The Sisters are teaching Sunday School Catechism classes in seventeen parishes near those in which there are parochial schools. Applications are already in for twenty-one vacation schools, to be conducted in the months of June and July.

